



The War Cry

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

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"THAT
IN ALL
THINGS
HE (JESUS)
MIGHT
HAVE
THE
PRE-EMIN-
ENCE"

(Col. 1:18).

THE SALVATIONIST POINTS TO CHRIST AS THE INSPIRATION AND STIMULUS FOR ALL HE DOES IN STRIVING TO BRING HOPE TO THE DESPAIRING, JOY TO THE SAD, AND COURAGE TO THE BEATEN. "WITHOUT ME, YE CAN DO NOTHING," SAID JESUS

As we have explained in the editorial on page three of this issue, the reason why we have emphasized the work of The Salvation Army this week is because the date coincides with the opening of Canada's National Exhibition, and copies will be freely distributed to visitors to the Exhibition at the Army's display in the General Exhibits Building.

But we know that many of our 75,000 readers will not attend the Exhibition, and we want you to enjoy this issue as well as those for whom it was specially designed. The Army has friends who, perhaps, admire the organization for its humanitarian or social work, and are indifferent to our efforts at "converting" people. But there would have been no harbour light centres, no hostels, no orphanages and no havens for unwed mothers if William Booth had not known Christ as his personal Saviour. When our Founder abandoned his earlier ambitions to become rich and famous, and dedicated his life—"all the passion of his soul"—to preaching the Gospel of Christ's redeeming love, he visualized a building full of people listening to his earnest Bible messages, and there and then deciding to become Christians. And this actually happened.

But he had not the slightest conception of the hundreds of social institutions, filled with thousands of needy folk, that came about. It was only when he launched out as head of a mission in the east end of London that the obvious poverty of the multitudes in that district touched his loving heart, and he saw that it was futile to preach religion to people whose stomachs were empty. He immediately began to operate soup-kitchens and cheap food shops, where the slum-dwellers could get free soup and food at low, low prices.

When the mission developed into The Salvation Army, William Booth continued his relief work, but soon saw the need of housing homeless men, of having homes for the prostitutes his women workers snatched from the streets, or who came of their own free will to be rehabilitated. Thus was the social work born, now divided into men's and women's branches.

It all stems from the love that the Lord plants in the changed hearts of those who seek Him, who cease to live for themselves, and begin to live for others. That is why we confidently place a picture of Christ on this page, and point to Him as the real Founder of our work, and the Source of love that enables our officers and workers to labour amongst the—sometimes—unlovable and degraded "guests" of our homes and havens.

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GOD'S PURPOSE FOR YOUR LIFE

(Continued from last week's issue)



"FOR THOU ART MY LAMP, O LORD;
AND THE LORD WILL LIGHTEN MY
DARKNESS." — II SAMUEL 22:29

The first part of Mr. Redpath's message dealt with the fact that God has a purpose for every life. The evangelist said that all who submitted to God's will would be guided by Him in all phases of life. He showed how Christ's will was one hundred percent submitted to the will of His Heavenly Father.

THE moment we permit in our lives a rival claim to the purpose of God, the end of guidance is in sight. You will never be guided by the Holy Spirit unless the Holy Spirit is in control. You will never find your life adjusted to problems unless it is completely at the disposal of the Lord. Divided loyalty is the end of all possible light to the future.

I have met some great men of God in my time, and I have always been conscious of the fact that their greatness lay in their intense simplicity, their absolute devotion to the Saviour, their love for their Lord. And somehow, all through their lives they had the song of victory of a risen Christ. This principle of guidance is not complicated; it is simplicity itself. It is simply that your life is always at the disposal of the Lord in order that He may work out His plan.

"It is all very well for you to talk like that," you might reply, "but I have a problem to face tomorrow, and I need to know the will of God for my future. How do I go about it?"

Dr. F. B. Meyer describes an incident that occurred on a sea voyage. Coming into port late one evening, he was invited to the bridge by the captain. It was a stormy night, and as he looked at the entrance of the harbour, it seemed very narrow. Turning to the officer beside him he asked, "Captain, how do you know exactly when to turn the ship into that harbour?"

The captain replied, "Do you see those three red lights on the shore? When I see them all in a straight line I know I can go right in!"

God has given to us three such lights for guidance. He has given to us the Bible. He has given to us the inward witness of his Spirit in our hearts. He has given to us outward circumstances. When the Word of God, the Spirit of God and outward circumstances are in a line, we know we can go right ahead; but

until they are, we had better stand still!

It may be, of course, that in some instances outward circumstances are unfavourable and do not

By Alan Redpath, Edinburgh

seem to be in line with the inward witness of God's Spirit or with the promises of His Word. It may be that one has to consider such circumstances a real challenge to faith and prayer. It is impossible to lay down an inclusive line of guidance to cover every case; but whether God is calling us to exercise a step of faith and to go forward with Him, we can count upon Him to undertake in one detail after another.

Too many Christian people, I am sorry to say, do not think for themselves in the realm of the Spirit. They think about their jobs; they pass their examinations; they work well at the things they are doing. But when it comes to the things of the Spirit, they say, "Now all I have to do is let my mind be a blank." However, the Devil can fill a blank mind as well as Christ can. Guidance does not come to an empty mind; it comes to a heart full of the knowledge and love of Jesus Christ. If day by day I will turn to my Bible and seek honesty and earnestly to find God's will, He has guaranteed to show it to me, for His Word is a light unto my path and a lamp unto my feet.

This process will take discipline! It will mean that you are going to turn to the Bible every day. Nothing in your day—any day—must be allowed to crowd out that quiet time spent with your Bible and in prayer. If you have your schedule so tight that you cannot give time to your devotional life each day, you are on the wrong line. You are running into defeat and temptation. You cannot stand against the power of

evil unless you are feeding your soul and your mind and heart with the Book. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

The freshest moment of the day should be given to the study of the Word of God and to the discovery of His will. That's what matters, isn't it? What a tragedy to miss God's best! What a tragedy to get into something that is not His will, and to waste years of your life doing what you want to do instead of what God wants you to do!

Now when the Lord Jesus has come into your life, the Holy Spirit comes to guide. Perhaps you are saying, "I think God's will for me is Africa. I think He is calling me to the mission field, but I am not sure; I want to know."

You can know beyond a shadow of a doubt. God is tremendously concerned that you should live your life in the centre of His will. If His will for you is Africa, the pressure of the Spirit of God will be so tremendous that you will have no peace until you start moving toward Africa.

If God's will for you is not Africa, you will discover that the pressure of the Spirit of God is relieved and there is no sense of push toward Africa. The inward witness of the Spirit—and what a precious gift it is—is sure to be there in the surrendered life.

The Christian moves into the will of God and discovers the will of God by the Book, by the Spirit and by outward circumstances. There comes a time in a man's life when every door is shut except the one that God opens, and then he goes right in. You might be knocking at many doors just now, trying many ways through, but there is only one right way, and in God's time He will open that door and close all others. Be patient!

When Peter was in prison, he had to walk right up to the iron gate before it became an open door. Don't expect God to reveal His will for you for next week until you practise it for today!

The Christian knows in certain circumstances quite clearly what God would expect him to do, so he does it. When he is tempted to do

the wrong thing in his friendships, the Christian anticipates God's will and does it. He does not ask, "Can't I, just this once?" He knows that God's will for his life is ordered, and he walks in that way. He discovers that when he is weak, he is strong; that when he obeys, he receives power. He anticipates God's will.

Are you permitting some things in your life you know perfectly well are not God's will? Do you have unkind attitudes in your business, your neighbourhood, your home? Is the basis of your sexual relationship wrong? You may be ruining your future and wrecking God's purpose for your life. You will never get to the mission field; you will never get into God's will; you will never get victory, if you are living on a low level.

Victory Can Be Yours

You protest, "I can't help it. I'm weak. It's too nice, it's too pleasant, it's too thrilling. It is the instinct of my mind, my body. I like it." If you have the boldness and courage to face the will of God and say, "God help me, I am stopping it now," you will find the first step is empowered by the Holy Spirit. Although you may profess to be eager to know what is the will of God, your study, your mind, your programme, have just been ruined by the kind of thing you are doing.

Are you prepared for the price of knowing God's will? If you are not, don't hypocritically say that you want to know God's will. If you are unwilling to pay the price, you make it impossible for God to show you His will!

You say you have no power? Look up to Jesus, who has all power. Are you prepared to pay the price of God's will? Your answer to that question will determine your future. Is it going to be your will again? Or is it from this moment, "Lord Jesus Christ, Thy will; nothing else, nothing less, nothing more—Thy will"? As you dare to take the first step of obedience, the power of the Holy Spirit will flood your life.

Do you want to know God's will and to walk in it? Get right with God and He will guide you.

—Decision

Alan Redpath, D.D., for the past eight years pastor of Moody Memorial Church, Chicago, is now the new pastor of Charlotte Chapel (Baptist), Edinburgh, Scotland.

"I ENJOYED THIS BOOK" — No. 7 — AGGRESSIVE SALVATIONISM

By Commissioner James Hay, O.B.E. — Reviewed By Captain G. Leonard, Calcutta, India

THE "good old days" of Salvation Army pioneering are here portrayed with vivid vitality. The spirit of man-to-man Salvationist combat grips the heart as one reads its pages. Whilst the picture given is of a few years back, I found the book relevant to every aspect for the needs in the heart of men today in our modern missile age is just the same. Christ-centred aggressive Salvationism is still the answer.

Commissioner Hay was Territorial Commander in Canada from 1929-34, therefore Canada is given a prominent place in the book. Because of economic necessity the amalgamation of the East and West Canada Territories took place, with Commissioner Hay in command of all Canada. A picture of Hamilton Argyle Citadel is given as one of the many new openings during his command.

An international outlook so needed by young Salvationists today is cultivated as England, Australia, New Zealand and Africa are brought into focus. Personal glimpses of the life and spirit of the Founder, William Booth, are also here awaiting the earnest reader.

COMMENTS ON THE CURRENT SCENE

HARMONY OF LIFE AND TEACHING

TO harmonize the beliefs and the actual life is one of the great tests of the Christian. One of Satan's major victories has been to persuade people that the actions do not matter a snap so long as one "believes in God"—and this in spite of the plain words of Scripture, including Christ's scathing remarks on the subject, especially His dictum: "Not every one that saith 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven," and "If ye love Me, keep My commandments." What hypocrisy it is to kneel and pray, then go out and do a mean deed, or think evil thoughts!

It has taken a Russian minister Rev. Vitaly Borovoy—a delegate to the recent Conference of Faith and Order—to emphasize this failing of certain professing Christians. Speaking to a newspaper reporter he stated:

"When a person says he is a Christian, but, all his life, he strives only for the creature comforts, it leads his Christianity to nothing," said the archpriest.

He was asked about the quality of Christian action and belief in the Soviet Union. "Those who belong to the church in our country are those who really want to belong. They are conscious Christians. It is not useful to belong to the Church. Therefore the spiritual life of our Church is higher than (before the revolution) when millions of people belonged to the Church," he replied.

"The main danger to Christianity is that people do not take it seriously. When Christians observe the external forms and the customs and sentiments but do not live by the rules of Christian ethics in their personal and social lives Christianity becomes its own greatest danger!"

"This was the situation in our country before the revolution. We called ourselves 'Holy Russia' and thought all our people were strong Christians. But they were only born such, and were not such through conviction. When the time of test

(Continued in column 3)

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SALVATIONISTS ARE SOMETIMES asked to "move on" from a district, and stop their "noise," but that is because their message is not fully understood. They are out with the sole purpose of reminding men that a life of righteousness—made possible through the Gospel of Jesus Christ—is God's gift to all men and women, boys and girls. Life-changing has taken place in many areas where this message has been proclaimed—and where the "light-bringers" have not been driven away. Why object to proceedings that can only have a good effect on your neighbours?

FOR EXHIBITION VISITORS

REGULAR readers of *The War Cry* may wonder why so much of this issue is devoted to "blowing our own trumpet"—why so much information about The Salvation Army? This number is slanted chiefly for visitors to Canada's great national exhibition—the largest annual fair in the world.

For years now the Army has had a display at the Exhibition—a well-arranged booth, with a gigantic open Bible as the main attraction, and enlarged photos of various phases of the Army's work, not forgetting, of course, a life-sized portrait of Christ. Thousands of copies of the Army's periodicals are given away as the visitors pause at the display, and ask questions. Many of them are glad to take *The War Cry*, and in case there may be those who are comparative strangers to the Army methods and work, this edition is designed to inform them of something of our activities.

One feature of the Army's exhibit that has brought much blessing to the passers-by has been the recorded Bible verses. The visitor picks up an instrument, and presses a button, and a voice is heard quoting a verse of the Bible. With what power and inspiration it has often come to the "weary passerby," or of warning to

the careless, sad and indifferent.

If this issue reaches you in good time, why not accept our invitation to visit the Army's stall at the C.N.E., and pick up a copy of *The War Cry*, *The Young Soldier*, *The Home Leaguer* and *The Crest*? While there, you might buy a copy of our songbook, or a beautifully-bound New Testament. It'll be money well spent!

(Continued from column 1)

came the majority left the church. They even became our opponents."

One of the brightest gems in a person's crown is that of consistency. Let us Western Christians set an example, and strive to bring into harmony our beliefs, our words and our actions.

THE PROMISES

REFRESHING as a cooling stream,
Consoling as a smile,
God's promises shed forth a gleam
That cheers the weary mile.

Like stars that cheer the darksome night,
Like blessings from on high,
The precious promises make bright
The weary pilgrim's way.

Sometimes, when sore distressed and ill,
We open up His Word
And, like a beacon on a hill,
We find a shining word.

VIOLENCE IS UNCHRISTIAN

ALL the newspapers we perused pulled no punches in approving of Justice Norris's stern indictment of the lawlessness on the Great Lakes, in his voluminous report on the trial of a certain union. One paper said:

The brutality, terror and anarchy by which the union leader has sustained his power are an aberration of the spirit of trade unionism. They cannot be permitted to dominate Great Lakes shipping, or any other sector of the Canadian economy. They cannot be permitted to rule this or any other group of workers. They have no place in a civilized, democratic land.

Many Salvationists are members of trade unions—in fact, some hold prominent positions in various groups—but we know that they would do all in their power to prevent violence if they knew of it.

Return Good For Evil

Christ was a great upholder of the labouring man, and many of his parables are concerned with labour and capital. But His policy—one He not only voiced but carried out—was "resist not evil, but whosoever shall smite thee on the right cheek turn to him the other also." In other words, far rather lose your life than resort to physical aggression. "Return good for evil" was His motto, and He expects His followers of today to do the same.

Wages disputes can always be settled by arbitration. The true Christian believes in prayer, and has faith that God can work miracles in the industrial world as well as in all other avenues of life. But to try to gain ends by violence—by scheming, plotting, boycotting and other lawless deeds is directly anti-Christian, and unthinkable for a man of God.

Mr. Justice Norris suggested certain means of settling the dispute between the rival unions, and it is to be hoped that the government will have the courage to take positive action, and clean up the whole affair, so that shipping may sail without let or hindrance through the canal system built at such enormous expense, and keep the wheels of industry turning.

It is when we forget ourselves that we do things that are remembered.

Of all the creatures God ever made, man is the only one that ever asks, "Why?"

We surely can appropriate

Those words to our own case;
For men of every race and date
Can find the means of grace.

"Ask thee a sign from God, the Lord,"
The Scripture says to you;
And He who ne'er can break His Word
Will keep His promise true.—H.P.W.

* Isaiah 7:11



The Flag Of All Nations

BY COLONEL CATHERINE A. BAIRD

STANDING back to see whether he set it at an angle which would adequately display the crimson ground, yellow star and blue border, the youthful captain of the rugby team of a well-known English school proudly examined the small Salvation Army flag he had hung over his bed.

Hundreds of miles away, in the United States, an eighty-year-old Salvationist folded an even smaller flag into her handbag, saying to her bandsman son, "I want this near me when I die."

At about the same time a Salvation Army officer rattling in a desert wadi toward a field hospital near Tobruk became wild with joy at the sight of an Army flag fluttering on the hood of a service truck.

A young artist, serving in the armed forces in India during World War II spread a flag underneath the cellophane lining of his cap. There it remained till the war ended and he resumed his studies in London, where his striking drawing of the Army flag now hangs in the International Training College. He came home to find that in all parts of Great Britain corps cadets were making personal sacrifices to raise funds for flags to replace those destroyed in German towns during air raids.

On the isolated African farm for discharged prisoners trying to make good, an experienced officer thoughtfully sang:

*They bid me choose an easier path,
And seek a lighter cross;
They bid me mingle with Heaven's gold,
A little of earth's dross;
They bid me, but in vain, once more
The world's illusions try;
I cannot leave the dear old flag,
'Twere better far to die.*

Far from her homeland, she had forgotten the secular words which, before her conversion, she had sung in Australian concert halls. Hearing her song, one is constrained to find out more about this flag which commands, and has always commanded, Salvationists of every nationality to be loyal even unto death. In the same way that Israel's history cannot be separated from her religion, so the Army flag, first among the

military symbols adopted by the Founder, cannot be detached from Salvation Army history, a study of which reveals the fact that the Army was marching to war before it was given a name.

In 1878, the same year that The Christian Mission became The Salvation Army and the deed poll was executed establishing the Army's doctrines and principles, the first Army flag was presented at Coventry. The colours, designed by the General, were emblematic of the end in view. The blue border typified holiness, the scarlet ground was a perpetual reminder of salvation through the Blood of Jesus. A yellow star in the centre represented the fiery baptism of the Holy Ghost. The motto, "Blood and Fire," inscribed across the star signified the

of the town was to be disturbed night after night for a bastard flag that represented nothing and nobody." The mayor of the same town at his induction delighted a number of people by ordering, "Drive 'em (the Salvationists) all into the 'arbour or else into 'ell. Take their flag and tie it round their necks and hang 'em!"

Symbol of the cherished beliefs which have ever urged the Army to aggressive action, the flag has accompanied Salvationists when they challenged such social evils as the white slave traffic, sweat shops, destitution and unemployment, the plight of India's criminal tribes or conditions in a French convict settlement. Commissioner H. Bullard, when in charge of Salvation Army operations in Japan, first of all pro-

The Salvation Army banner waves a message of hope and love in eighty-six countries

two essential doctrines of The Salvation Army: salvation and holiness. The Army flag, it will be seen then, is a banner of love.

"The use of flags," wrote George Scott Railton in 1880, "has done more than anyone could imagine to bind our soldiers together and to encourage and develop the spirit of enterprise and resolution."

As with the penitent-form, no virtue attaches to the flag, symbol of an international Army's fighting faith, but Salvationists regard its presence on all important occasions as imperative.

The flag floated in the breeze in 1886 when Railton and seven lassies stepped from the S.S. *Australia* to "open fire" in the United States. Its crimson folds captivated the attention of a crowd of Zulus gathered under a mimosa tree to hear the Gospel preached for the first time. Its brightness has been reflected in the snows of the north; its outline has moved gently against hot, blue southern skies. Sometimes, when a regulation flag has been unobtainable, Salvationists have made one.

The Army Mother made the flag which she gave to her eldest daughter, Catherine (the *Maréchale*), when she left for Paris in February, 1881, to commence operations there. The first Army flag in Denmark was sewn by the pioneer's wife, in 1887.

Naturally, a flag so closely associated with the Army's history and the beliefs fearlessly proclaimed in the early days of the Army warfare was a special target for opponents. On one occasion in an English town a clergyman sent a message to the Army Captain asking if "the peace

vided a home to receive such girls as would be freed, and with the help of Gunpei Yamamuro (later Commissioner) and a dedicated band of officers marched behind the Army flag into the largest licensed quarter in Japan, beating a drum and singing, while Koe (*The War Cry*), outlining the Army's plan for the girls, were distributed. Men in the brothel-keepers' pay assaulted the Salvationists, and the flag was torn to shreds. But public opinion had been aroused, and on October 2nd, 1900, an ordinance was signed by the Emperor declaring that any prostitute who wanted to be freed need only go to the nearest police station and state her wish. To hinder a girl from leaving her employer was a punishable offense. In the first year twelve thousand young women abandoned their lives of immorality—a triumph for the flag. In 1852 French Guiana became the prison of thousands of unhappy, hopeless men. In 1933 The Salvation Army arrived on "Devil's Island," the name long applied to the whole of the criminal settlement.

For a long time the flag has flown over the entrance to our institution of St. Laurent-du-Maroni. One night, when he came home drunk, a convict gashed it with a knife thrust. Another convict, suddenly overtaken by an attack of dysentery, tore off a strip to make himself a belt thus to ease his pain. Discoloured and torn, the lovely flag suffered so much as to be hardly recognizable. Its task is accomplished, and it has been replaced by another. Devil's Island as a criminal settlement is no more.

"Every outpost, society, institution and headquarters (divisional and territorial) must have its own flag" is the regulation. Therefore, our colours are often found in unusual places: at the prow of a pirogue sailing along the river near Léopoldville, where is the largest corps in the Army, folds rippling in the breeze; in the bazaars of Pakistan, borne along dusty roads in the Australian outback, or at the head of a procession of converted Africans singing as they march across the brown kopjes to their hall. An officer travelling in Korea some years ago saw a great crowd in the road.

Tremendous Thrill

"The people of the village had come out to meet us and at their head was carried the Army flag, not beautifully mounted as we know it, with a polished pole and silver top, but just on a piece of bamboo. It was my first experience of seeing the Army flag away from a big centre, but I shall never forget the tremendous thrill I got that evening, away from civilization and in a place where no Western missionary had ever been, when I saw the Army flag flying."

Moreover it still flies in that war-torn land, carried near the heart of some faithful soldiers.

The Army flag is raised wherever a Salvationist boldly preaches salvation for all and lives a life of sacrifice and service for others. William Stevens, one of the Army's pioneer missionary officers in India, worked and waited three years before he won a convert.

Silent Testimony

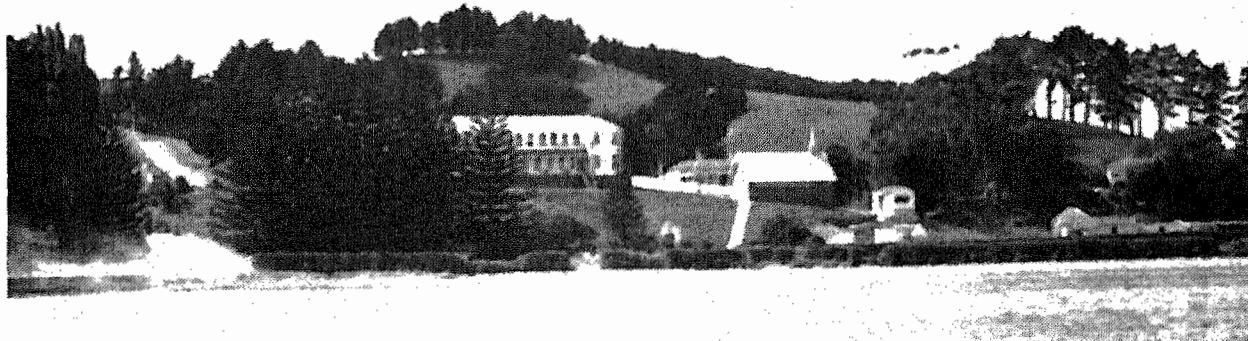
Next year another group of young men and women will leave the Army's training colleges. To Army music they will march to receive orders for all parts of the world. Across their uniforms, like a workman's apron, many of them will wear a Salvation Army flag, a silent testimony to the fact that the faith of a Salvationist must be expressed in service and witness, for he belongs not to an army on the defensive, but to an aggressive force, willing to go to the ends of the earth singing:

*So we'll lift up the banner on high,
The Salvation banner of love;
We'll fight beneath its colours till we die,
Then go to our home above.*

The unfolding years will reveal how faithfully each man and woman has held the flag aloft.

On Rotaroa Island In New Zealand, The Salvation Army Offers Practical Help In Restoring The Alcoholic To Sobriety And Physical And Spiritual Health

BELOW: View from the sea of the Army's centre for alcoholics on Rotaroa Island. RIGHT: Psychiatry and the latest scientific approach to alcoholism are used, but Major Robert MacCullum, officer in charge at the centre, also uses direct, evangelical approach. Here one of the many men who have found Christ as the answer to their problem kneels in prayer in the new chapel.



Island For Alcoholics

BY LT.-COLONEL BERNARD WATSON

THE problem of alcoholism is growing throughout the world. There are an estimated 5,000,000 compulsive drinkers in the United States, probably many more, for women problem drinkers are mostly hidden away in their own homes, protected by husbands and children who anxiously hide the disease of their loved one from the peering eyes of the community.

The Salvation Army is becoming more and more involved in the treatment and rehabilitation of these bound and sick people. The scope of the work is being extended in some countries with urgency and at great cost in money and manpower.

The Salvation Army is even using an electronic computer at the University of Southern California as an aid to the study of the problem. Facts gathered by a team of researchers in San Francisco are fed into the machine, which is coming up with answers as yet so complex as to require much study before they can be published.

But The Salvation Army is not in danger of allowing the researchers and their machines to take over—or the psychiatrists and social workers. It uses and works with these excellent people, but it keeps its own eyes on the dynamic that provides it with the reason for its existence—the salvation of the Lord Jesus Christ.

The island of Rotaroa in New Zealand is one of the most advanced and successful of the Army's many centres for the treatment and "cure"

of alcoholism. The word cure must be quoted, because it is agreed by experts in the field that there is, in the medical sense, no cure available. But, praise be to God, many thousands have found a permanent cure through the grace and power of God.

Many former alcoholics know, however, that if they took one drink they would be in grave danger of immediately falling into the nightmare pit of addiction from which the grace of God, their own prayers and faith and the efforts of many others have lifted them.

Rotaroa is a farm on an island, owned by the Army. To it go many of the men who are cursed by the thousand devils that possess and obsess the chronic drinker. Some are businessmen, members of the professions; others are sailors, a group in which alcoholism is above average; many are labourers of ages ranging from the twenties to the fifties and even above.

The New Zealand government is happy to have The Salvation Army as its handmaiden in combating the problem of alcoholism, and the Army is fortunate to have in Commissioner Alfred J. Gilliard, the Territorial Commander, and Colonel Bramwell Cook, the Chief Secretary, men who can work with an official government programme without surrendering any of the Army's prime purposes and responsibility. Colonel Cook is a medical doctor who has made a study of both the scientific

and the spiritual aspects of alcoholism. He is regarded by many in the medical field as being a specialist and has had articles on the subject published in medical journals.

But the skipper of Rotaroa is Major Bob MacCullum, a one-time sailor and an alcoholic. He is a justice of the peace, with friends in high places. But most of all he is known and loved by hundreds of men who have been sent to Rotaroa for treatment.

The word used by the magistrate to describe the work accomplished at Rotaroa is "rehabilitation." The word used by one or another of the psychiatrists or medical men involved in the programme might be "reorientation." But according to Major MacCullum, an alcoholic needs to be saved—and no nonsense about it! And this is basic to the Army's approach to the problem.

This does not mean that there is any conflict between the Army and the social scientists and psychiatrists. The Major believes in them and welcomes their aid. When they have done their best, and done well at that, then it is time for the Gospel to take over. The Major does not believe that the final answer is in Freud, in medicine or even in fresh air, good food and sunshine—of which the men receive plenty. To the officer in charge—very much in charge on the island of Rotaroa—Christ is the answer.

The men who go to Rotaroa are normally sent by the courts, and it

can come about by one of three processes: by request of the man himself, by request of his wife and/or family or by reason of police action when the man is deemed guilty of anti-social behaviour because of drink.

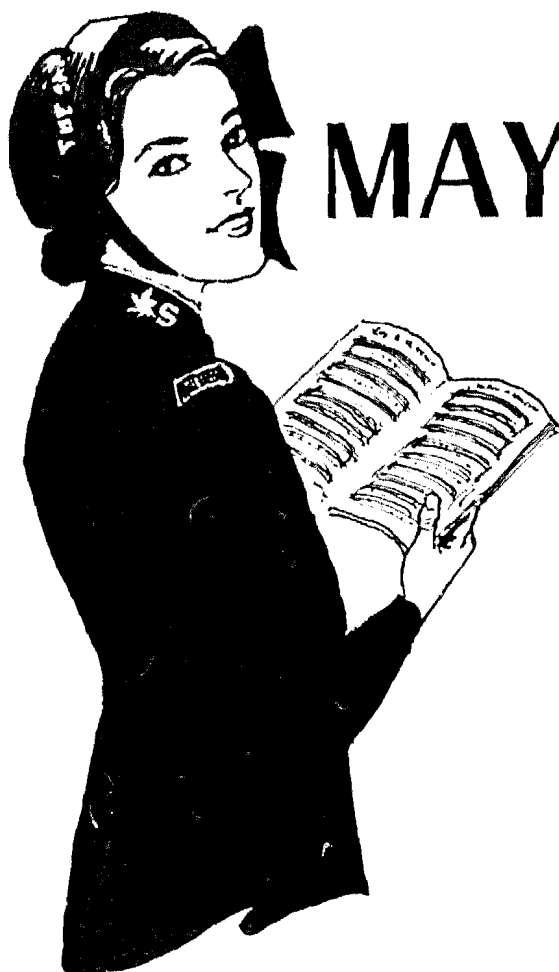
Self-committed men sometimes feel so good after a short stay on the island that they demand to go home. They cannot be detained. But often these men will ask to come back, realizing they did not find what it is that Rotaroa has to offer—the power of God which can keep an alcoholic dry for one year, two years, three years, a lifetime.

Sometimes a magistrate will ask the Major to take a man back who has defaulted on his promises and abused the programme. More often than not the heart takes over where the head would dictate. "He's had all the chances he deserves," Major MacCullum remembers that Salvationists were patient when he had a drink problem; when he, as a sailor with the New Zealand Navy, was ruining his health, going down fast on the slippery slope of addiction.

At Wellington, the capital city, men from Rotaroa can go to "The Bridge." This is a halfway house where the man who is dry and saved can find men of like mind and like spiritual experience. He may go out to work, but he has "The Bridge" behind him and the prayers of his comrades to hold him. There are marvellous stories told there, true tales. And the stories have counterparts in Australia, Sweden, Canada, the United States—in fact, all around the world where The Salvation Army is forging ahead with its super-plan to reclaim the alcoholic through the transforming, redeeming power of the Blood of Christ, who came to seek and to save those who are lost in sin.

BELOW: The driver of this tractor, a young farmer who came to Rotaroa to supervise the agricultural programme, became so interested in the Army's Christian faith and methods that he and his wife are soon to enter training for Salvation Army officership. RIGHT: New addition to Salvation Army "navy" is S.S. MAHOE, gift of the New Zealand government to the centre. The crew of the MAHOE, expert seamen, are on Rotaroa Island for treatment of alcoholism. The skipper, Major MacCullum, was a seaman for many years.





MAY I INTRODUCE YOU?

To those who are not familiar with the organization known as The Salvation Army this article may serve as a brief introduction to its purpose and aims.

THE work of The Salvation Army is not confined to giving out meals to the needy, caring for unwed mothers or standing on a street-corner, singing Gospel songs, as I ignorantly believed before I came into close contact with this organization. Perhaps you are a stranger to the Army and are just a little puzzled by its many varied activities, which embrace such a vast area of service.

First, let me explain that the Army is not merely a social organization, nor is it exclusively and solely a church, but it is an inseparable combination of the two. The primary motive of The Salvation Army is a spiritual one and in a practical way the Army strives to make Christianity a working religion—helping to meet the spiritual and material needs of man. The late Rt. Hon. Arthur Meighen, a former Prime Minister of Canada, described the Army as "a religious organization, with an acute social conscience."

Opportunity to Serve

The Salvation Army does not appeal only to the needy of the land. There are countless Christians who feel led to serve God in the Army because they feel they will have many opportunities for service which might not come to them in other churches.

Perhaps you say, "I have seen The Salvation Army often and I know it does a good work, but just what is it and what does it do?" In answer to this question may I take you on an imaginary tour of Army activities across this land, and introduce you to some friends of mine who are officers in varied types of Salvation Army service?

Lieutenant Jean Arnold is a young officer, stationed in a corps in a small town in Western Canada. She and her equally young assistant are the official representatives of the Army in that town and the surrounding

area. They conduct meetings, Sunday-school, visit the members of their small congregation, preach sermons, represent the Army at civic functions, provide groceries, meals and lodgings for the needy. In case of emergencies these two young girls are on hand to offer the well-known "coffee and doughnuts."

Many might wonder at a young woman doing the work of a minister but from the commencement of The Salvation Army, women have had an equal status with men.

In the Canadian territory there are

nearly 700 officers stationed in corps. Major James Baker and his wife (she is also an officer in her own right) are stationed at a larger corps in the Maritimes (it could be anywhere across the land). They have a larger congregation and a large band and songster brigade (a choir). Their work is similar to the work of the young Lieutenant I have introduced you to, except for the fact that they have a larger "parish" and there are other officers stationed at various institutions in the same city.

A Spiritual Goal

Perhaps more familiar to you would be the work of Captain Ellen James. She is stationed at a home for unwed mothers. As she quietly goes about her "behind-the-scene" tasks she gives the love and sympathetic understanding to the young girls who so desperately need help. As she prays for the young lives for whom she is responsible, she realizes that their greatest need is a spiritual goal in life.

Visiting the prisoners in jail is the task of Captain Allen Stevens. He is a correctional services officer and his days are filled with counselling and giving practical and sound advice concerning home and family problems, personal difficulties and plans for the future to the men behind bars. Not the least of his advice is of a spiritual nature, for he knows that if these men are at peace with God they will live peaceably with their fellow man.

I could go on and introduce you to

many other officers in many different avenues of service but these will give you an idea of the others who serve in various fields of endeavour.

The work of The Salvation Army is carried on in many places and in many ways. In all the bustle and drama of a large Army hospital our chaplains could tell many stories of people who have been comforted and received a sense of peace by a kindly word and a timely prayer. In harbour light corps across Canada, officers work day and night to help the alcoholics and strive to point them to the one Source who can help them.

Children's Homes

Children of broken homes are cared for in the children's homes that are situated in several provinces. Old folks are given loving care at the sunset lodges and eventide homes. Other officers serve in various institutions and homes. There are also a host of officers working behind the scene who are kept busy with detail, reports and bookkeeping which helps the Army to run smoothly.

I like to feel that the words of I Samuel 10:26 describe these and many others "a band of men, whose hearts God had touched."—D.B.

AUSTRALIAN TRIBUTE

"Your religion is part and parcel of your everyday life. The Army has been in the forefront of social progress through the years."—The Hon. Colin Rowe, South Australia Attorney-General.

WHAT IS THE SALVATION ARMY?

THE Movement, which in 1878, became known as The Salvation Army originated in Christian Mission meetings conducted in London, thirteen years previously, by Rev. William Booth. Its primary aim is to preach the Gospel of Jesus Christ to men and women untouched by ordinary religious efforts. As Ian MacLaren once declared: "The Salvation Army makes religion where there was no religion before."

The Christian Mission grew beyond all expectation. In due course, in the interests of more effective "warfare" against evil, a military form of organization, with uniforms and other distinctive features, was adopted.

To reach the multitudes who would not enter a place of worship, open-air meetings and marches were organized. Flags, brass bands and religious songs set to "secular" tunes were further means of attraction.

All members of the organization profess to be saved from the guilt and power of sin by the grace of God. They are made to realize that they are "saved to save"—soldiers striving to win others for Jesus Christ. Hence the Army's aggressive

methods—which include selling *The War Cry* and other periodicals from door to door, in public houses and elsewhere, personal dealing with the unconverted, visiting and praying with folk in their homes and wherever else they may be found.

Salvation Army soldiers undertake this and similar work in their spare time and without remuneration. Officers who are specially trained and devote their whole life to the Army's service receive a modest allowance to meet personal needs.

All Salvationists are total abstainers; indeed, The Salvation Army is the world's largest temperance organization. Army musicians and local officers must refrain from the use of tobacco. The Army believes that children can begin to love and serve God, and it has a wide network of activities for them and for other young people.

The position held by women in The Salvation Army is unprecedented in history. Even in eastern lands women Salvationists have played a great part in keeping with the Army's principle of equal opportunity of service for both sexes.

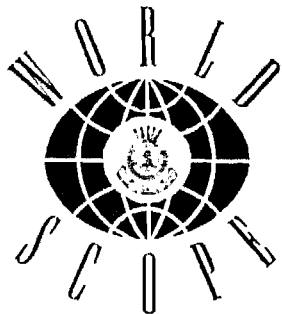
General Bramwell Booth called Salvationists "servants of all." That high vocation is worked out in all the Army's activities, not least in the goodwill work and the vast and varied social operations.

The Army's soul-saving and social activities have spread to countries all over the world, and no distinction of class, creed or colour is made; everyone is a "brother for whom Christ died."—*The Salvation Army Year Book*.

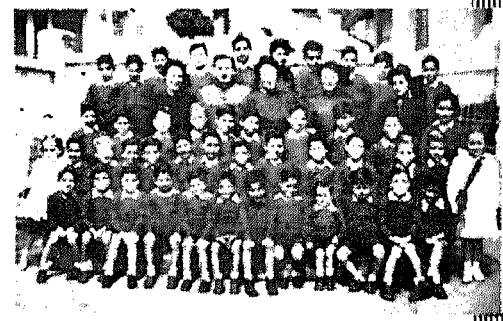
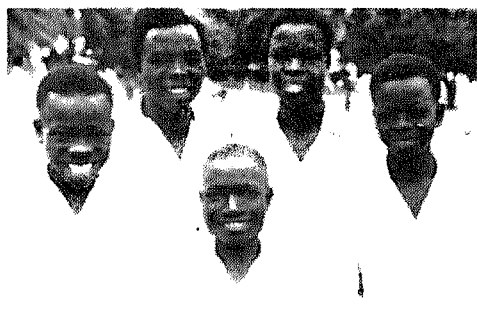
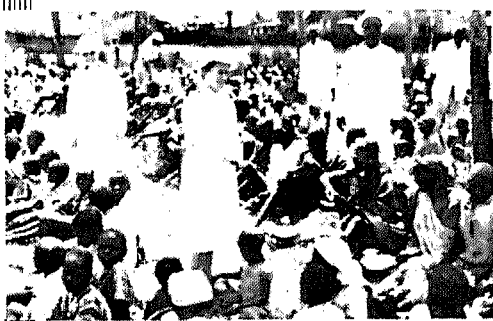
THE ARMY'S MESSAGE

No resolution, religious ceremonials or pious feelings can make men good. Men are in bondage to their sins. There is no hope for permanent amendment in man without a change of heart. God is the author of this change. The greatest sinners can be saved from the power of sinful habits. —William Booth, Founder of The Salvation Army.

The Salvation Army's message includes the call to holiness . . . a heart renewed by the Holy Ghost—put right with God, and then kept right! A heart perfect in its loyalty to God, irrespective of consequences; perfect in obedience.—Catherine Booth, the Army Mother.



GLIMPSES OF SALVATION ARMY ACTIVITY IN SOME OF THE EIGHTY- SIX COUNTRIES WHERE THE TRI-COLOUR FLAG FLIES



3 ▲

4 ▲

5 ▲

1. Work among the Aymaran Indians at the Achacachi outpost in Bolivia. 2. A resident enjoys service at an Indonesian home for the aged. 3. A hungry crowd in Kenya is fed. 4. Five pupils from the Army's secondary school at Leopoldville in the Congo. 5. Boys from the El Redil Home, Llo-Lles, Chile, pose proudly for a group photograph. 6. A patient is helped exercise at a rehabilitation centre in Tanganyika. 7. Medical attention is given at the Army's girls' home in Kowloon, Hong Kong. 8. A view of the Catherine Booth Hospital at Nagercoil, India. 9. Children of leper parents, who reside at the Tunstall Cottage, Jamaica, smile readily before leaving for school.

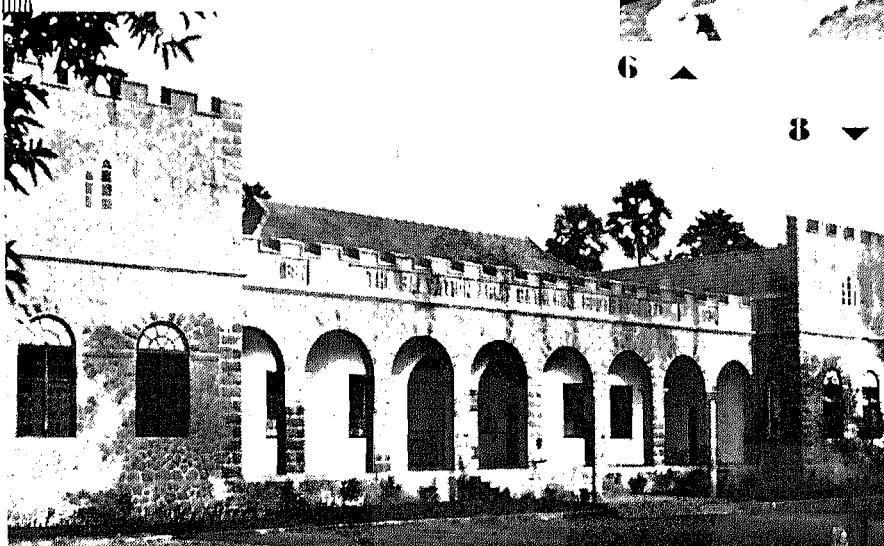


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WITNESSING FOR GOD IN THE OPEN AIR

*On street-corners all over the world The Salvation Army
proclaims the glorious Gospel in nearly 100 languages*

BY COLONEL JAMES A. HAWKINS

THE band, just ten strong, had been playing an old-time Salvation Army tune, and the small group of soldiers had been singing the words:

*Whene'er we meet, you always say,
"What's the news?"
Pray, what's the order of the day?
What's the news?"
Oh, I have got good news to tell,
My Saviour hath done all things
well,
And triumphed over death and Hell:
That's the news!*

For three stanzas the easy-going poetry had been spread abroad, and then one of the soldiers stepped over to the microphone in the centre of the ring.

"This is a lovely evening," the man in blue uniform said quite conversationally, "and this little assembly in the quiet of this suburb of a great Australian city is just another such as you—and those who have gone before you—have witnessed throughout seventy years of Salvation Army ministry. This assembly might appear to be no more arresting than the sunset hour through which we are passing once again, yet it has a significance to which I'd like to draw your attention. Will you bear with me while I outline?

50,000 Bandsmen

"It is Sunday evening, and right now, the whole world around, hundreds of thousands of my fellow Salvationists are similarly engaged in telling out the old, old story of Jesus and His love. They employ so many languages in doing this that I have lost count; actually they almost reach the century mark. Think of it—we speak nearly a hundred different tongues in proclaiming the tidings of salvation in the vast open-air meeting of which this is but a part.

"But that is not all of the wonder of it. More than 50,000 bandsmen of all ages share this mission, so that the simple music you have heard already is only the distant echo of the mighty harmony enwrapping the planet for this specific purpose on this Lord's Day.

"Did I say purpose? Yes, that is the word, the best word. It has been purposed in the heart of God that, though all mankind has sinned and come short of the glory of God, the price of our redemption from the thralldom of evil, paid by Jesus on the Cross of Calvary, should accomplish our salvation from all

sin. We may, every one of us, be free and be enabled to spend the rest of our days in His service. It is in keeping with that purpose that we are holding this meeting. As a section of that vast assembly girdling the globe, we are here to emphasize that good news.

"This demonstration of the mercy of God, which arrives at your own heart's door at this very moment, singling you out from among your fellows, prompts us to ask, 'What will you do about this all-important matter?'

The Salvationist then got down to definite contacts in presenting the urgent claims of the Saviour from sin. Presently, when others had spoken and sung and played, the little company marched away to the accompaniment of a hymn-tune familiar throughout Christendom. It flowed about them, wreathing their flag as they went.

I stayed behind to give a hand to the comrade who remained to load the loud-speaker equipment into the car which had supplied the power. I found my memory was working full tilt upon a wide-sweeping series of mind-pictures. In my imaginations I could see a global panorama of one all-round-the-clock open-air meeting which I would like to share with you.

Let us travel counter-clockwise and find a band of similar size to this Australian group. It is on Slave Island, Colombo, Ceylon. It is a week-night, and the gathering occupies one of those septangular, grassy plots where several streets converge and around which the bewildering traffic flits, seemingly in every direction. But quite unlike the reproachful circumstances to which the Australian Salvationist felt obliged to refer, here is every indication of interest.

Again the music-makers, six men and boys and two girls—all Sinhalese—send forth a melody and a token of harmony, perhaps meaning little or nothing to the gaily-garbed crowd thronging about the circle of Salvationists. But the Tamil and the Malayalam testimonies hold the listeners' keen attention, and the Gospel tidings keep faith with the thousands of street-corner aggregations the world around.

Then off they march, the men's white uniform tunics giving relief to their dark facial features, the lower limbs clothed in the Indian dhoti of cinnamon hue, and the women, entirely dignified with Oriental garb, playing timbrels. The Army flag with its all-nations challenge flies proudly, and the band fearlessly declares: "We shall win—I believe we shall win, for we fight in the strength of the King!"

What a spine-tingling surge there is in the mental switch which sweeps us, in an instant, to High Park, Toronto, where, on a Sunday afternoon, beneath the grandeur of the Canadian maple trees, a forty-five piece band, one of a dozen large ones in the Queen City of that Dominion, is dispensing rousing music to the great joy of a crowd largely composed of newcomers from Europe.

I ask a number of men included in that gathering if they had seen The Salvation Army in their own country overseas and elicit the eager response:

"Oh, yes; in Prague we have this Army ever since the war." He means World War I.

"It was lovely then, but not now," says another dispossessed person. "Now it is forbidden. But it is so good to find it here."

"Whom the Son sets free is free indeed!" a speaker declaims in a

quotation from Holy Writ, and the man hailing from Czechoslovakia turns to me, smiling with joy at the discovery it awoke within him.

"You see?" he says. "That is it . . . the Son sets free, no? And we find it in Canada. We thank God it is free to be spoken on the streets, in the parks. Free! Thank God it is free!"

Then, in imagination we cross the border into the United States.

It is the time of the General's visit to the United States. He is participating in an open-air meeting held by Salvationists from the Chicago Harbour Light Centre. The General is thrilled again and again as he watches seekers kneeling in the ring around the drum—dirty, ragged, unkempt men—and women—of skid-row. The rare quality of it: the Mart of Mercy—prodigals exchanging sin-smirched soul-garments for the white robes of salvation!

Now for a long hop. Should you stop off at Gibraltar, as I have done on a Sunday, you would find a lonely Salvationist, equipped with a trombone, his Bible and an Army song book, conducting a solo event with a crowd of some 100 men and boys of several nationalities and languages. And you would discover that a number of converts had been made as a result of this isolated but true-to-type ministration.

European Bandsmen

What of Germany? It was my privilege, on one visit to Halle, the birthplace of the world-famous musician Handel, to witness a Salvation Army procession marching double file in the gutter. Upon reaching the statue of the master music-maker—it had been erected across the square from his old school by a public penny-subscription in England—the comrades deployed into ring formation and conducted a brief meeting.

Before they returned to march to the hall, however, a squad of police ordered them to return by a different route, and not in marching fashion. The permit issued by the police had not allowed for the return, so the officers of the law could not sanction any marching formation, even in the gutter.

How differently they do things in Switzerland! On Ascension Day I saw traffic in the city of Zurich held up while The Salvation Army held the annual meetings. Soldiers and bands had been brought in from the surrounding countryside to show the world what they do in the towns and villages for the glory of God and the evangelization of the people. At home, in and out of the valleys and up the slopes of the foothills leading to the magnificent Alps, the Swiss Salvationists—brass bands, string bands and songster brigades—take their music and their vitalizing testimony.

On the picturesque plazas, among the palms and fountains, in the capital cities of the South American republics, the same Gospel of peace through the merits of the Blood of Jesus shed on Calvary is enunciated to eager listeners, many of whom seek Christ.

Great processions and ring-formed gatherings characterize open-air meetings in the Belgian Congo. As many as 300 uniformed soldiers meet in one place, sing

REPRESENTING MORE THAN 50,000 Army bandsmen in some eighty lands is this group of Salvationists as they give out the Gospel message in a Sunday evening street meeting.



songs and play brass instruments, and then rejoice over twenty or thirty penitents kneeling at the drumhead. Then they march again, led by a guard of honour of African police, through the enthusiastic populace to packed buildings erected for the propagation of the Gospel of Christ. So it is in Equatorial French Africa, in Kenya and Tanganyika, in Haiti, in Central America and in the West Indies.

After some years of setbacks, the Japanese Salvationists may now occupy the open spaces and parks for the spreading of the Saviour's proclamation. In the villages, towns and cities of India and Pakistan, native Salvationists, led by small groups of officers, the great majority of them born in the land, combat for Christ. They conduct their own style of meetings, utilizing much singing to the accompaniment of a droning concertina, a violin, a flute, tom-toms and clappers adorned with jingles.

Scandinavian men and women, with numerous stringed instruments and splendid voices, are heard on the streets of Norway, Sweden and Denmark in just the same manner as is accepted in English-speaking parts of the world. Finland, Holland, Belgium, Italy—each has its own manifestation of this enthusiastic religious effort.

British Territory

As for the British Territory, land of the birth of The Salvation Army, everywhere, at any time of any day, you can find some evidence of this response to the Master's command: "Go ye into all the world and preach the Gospel to every creature." And it is always subject to the inspiration of the hour. Take this scene, for example:

A British Commissioner arrives by a car in a Midland city as day closes. It is Saturday evening. The too-narrow main street is densely thronged. Occasionally a street-car



ATTRACTING THE ATTENTION of crowds is this Army band as it marches to participate in a civic function.

rumbles, sometimes dangerously, on its track down the centre of the street. The packed people sway into the backs of the circled Salvationists who are assembled in force in the mouth of a side street. The local officer whose duty it is to keep the sidewalk clear has an impossible task. In an instant the Commissioner takes in the situation.

"Hold everything," he calls. "Somebody please get me a box on which to stand. Now then, cut the band off at this point, and instead of making a circle, form a double crescent. The songsters can insert a third crescent. That's it. Splendid! Now the pedestrians can use the sidewalk as by law appointed—we must not strain their courtesy—and we may carry on with our message. I must be going in ten minutes or so; therefore I think I may be allowed to give the first testimony."

Within five minutes his word is delivered and he concludes:

"Who among you is anxious to have his life put right according to the manner Jesus has established? I will lay my overcoat on the cobblestones, lining side down, of course, for anyone who wishes to find the

Saviour on this very spot. Hallelujah! Here is one seeker." A middle-aged man struggles through the pack and kneels on the coat by the extemporized platform—a crate borrowed from a grocery store.

Waiting only to witness the joy of the seeker as he rises to his feet, the Commissioner waves his good-byes to his comrades and the crowd, and is off to an adjoining town.

Was that worth while? someone may ask. Well, here is the answer: On the following morning, when he arrived at the hall of a corps thirty miles away from the scene of the man's surrender, the Commissioner was accosted by this very penitent of the previous evening. Said he:

"I had had several drinks before I knelt in the ring, last night, and I fancied that you might have wondered if I was sincere in what I did. So I have come by bus to tell you that I truly have found salvation from my sins and relief from my heavy burden. I shall be back in my own town for this evening's meeting where I hope to give my testimony for my own people to hear."

Finally, to round up this survey where it began, let us return to

Australia. When George L. Carpenter, fifth international leader of the Army, paid his first visit as General to his native land the members of the press came seeking him in an open-air meeting held on a Saturday night in Westralia's capital city, Perth. Every week there is a splendid representation of Salvationism at this spot; this evening there were thousands present in Forrest Place, before the general post office.

"We want the General—where is the General?" they cried. He was not visible upon the temporary platform which had been erected for the occasion.

"Down there!" I indicated, and they located the Army's devoted leader on his knees in the dusty roadway. He was pointing a drunkard to the Saviour from all sin.

Everywhere the people are drawn to the Army in the open-air, and the inevitable query is this: Why don't you come to the Army? Why should you? Because that song, quoted at the beginning of this article has this to say in conclusion:

*And Jesus Christ can save you, too;
That's the news!*

IT IS with great interest that I read in various musical journals, from time to time, articles relating to the care of those valuable and now most expensive pieces of brass we refer to as "instruments."

I often wonder what thoughts pass through the mind of the master mechanic as he considers some of them received for overhaul or repair.

How do you, a bandsman, respect the instrument placed in your care? Is it a thing to be played and handled carelessly, or, do you treat it as something of value, needing care and attention at all times? As bandsmen, we are all given responsibility in this direction.

Do not forget that the mouthpiece is not meant to be a hammer to loosen parts if they are fixed. Look to the corks and felts, these should be renewed as necessary.

If you are the holder of anything that is your own property, no doubt you take great care of it.

Those of us who have the loan of an instrument should remember that they cost much more these days and that they have been provided for us.

Observation, as well as personal

THE CARE OF BRASS INSTRUMENTS

BY HORACE DRAKE

experience, will convince most of us that there is room for more careful handling of band property.

If it were a car, what care and attention we would lavish upon it. What annoyance we should feel

were the bodywork scratched or dented. If it rained, it would be immediately washed down, and the car interior carefully vacuumed and brushed so that clothes were not soiled. Attention would be given to

SONGS AND THEIR WRITERS

Compiled by Adjutant F. Barker (P)
"I KNOW THAT MY REDEEMER LIVES"
No. 901 in The Salvation Army Song Book
By Rev. Samuel Medley

"FOR I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." (Job 19:25).

These words inspired the Rev. S. Medley, an English Baptist minister, to pen this hymn. Medley was born in Hertfordshire, England, in 1728. He had pious parents and spent his childhood in a Christian home.

Later however, he drifted away from the Church and from God. He joined the British Navy and was severely wounded while in

service. During his recuperation, someone read to him a sermon preached by Isaac Watts. That sermon led to his conversion.

He announced his wish to become a Christian, and when he was well enough to be about again he lost no time in entering the ministry.

A little while before his death, and as he felt himself growing weaker, he realized that "the delightful day" was about to dawn for him.

Medley fell again into the language of the sea: "I am now a poor shattered bark, just about to gain the blissful harbour, and how sweet will be the port after the storm. But a point or two more and I shall be at my Heavenly Father's House."

the engine and all the moving parts.

We would carefully check for oil consumption and gasoline supply in order to insure smooth running and speed. If our friends comment and say, "What a car!" how proud we are.

Consider, as of equal importance, our faithful friend the brass instrument entrusted to us. The body of the car could be likened to our instrument case, a covering design to preserve the instrument. Is it clean both inside and out?

Is the instrument itself sweet and clean, inside and out? Open-air work attracts dust and grit, and it is hardly likely that you will escape some of it accumulating in your instrument.

You have to blow it, so see that it is washed out periodically. Springs and valves need attention also. Are yours clean and bright, or do you fiddle about in public with dry or sticky pistons.

Lastly, other moving parts are the slides. Can you move yours with little effort, or is a little grease needed? Try them and see. Check up on the screw-caps, top and bottom of the valves, frequently and give them a turn to keep them free.



FEARSOME WEAPONS. A sample of the objects taken from some of the boys who are committed by the magistrates to THE HOUSE OF CONCORD, Ont. Major A. McCorquodale displays a sheath-knife, while guns and other lethal articles are seen in the foreground. The Major and his staff strive, by the grace of God, to show their young charges how wrong is violence, and many of them give their hearts to Christ.

THE HOUSE OF CONCORD

BY CADET BARBARA BYE

RECENTLY I was privileged to be one of six cadets to visit the House of Concord. This is a home for boys between the ages of sixteen and twenty-one, boys who are on probation and have been referred to the Army through the courts. Statistics show that a high percentage of these boys are from broken and unhappy homes.

The lads are given a series of tests upon their arrival at "Concord." These tests are designed to establish the mental, emotional and physical state of the boy. In some cases it has been found that the boy was not at all criminal in his actions, but was lacking mentally and emotionally. He is then transferred to an institution where treatment can be given.

Good sleeping accommodation is provided for the boys. This is arranged on a status basis. The first two weeks a boy is at "Concord," he is a junior. If, during this time,

his behaviour earns him 100 points out of a possible 120, he is promoted from his "dorm," which consisted of six or seven beds, to an intermediate position. This entitles him to a room with one or two other boys. If his behaviour is favourable during the next two weeks he is then considered a senior and allowed a private room.

Not only is sleeping accommodation based upon his position as junior, intermediate or senior, but his evenings of free time are also arranged accordingly.

The home is well equipped to provide suitable recreation. There is TV, a variety of small table games, and, for more active sports, a gym. It is hoped that a swimming-pool will soon be completed.

"Concord" is not just a place of fun and games. In accordance with the Government Vocational Training Programme, the boys are taught in one of three fields: agriculture,

short-order cook, motor mechanics. While engaged in this training the boy is allowed three dollars a day, according to the government plan.

On the farm there are two goats, some cows, many pigs and piglets, one horse and a full hen-house. Some of these animals have been given to "Concord" from Salvation Army home leagues, and some by local service clubs. There are also many acres of land to be planted. Much of the food used in the "Concord" kitchen is provided from the farm.

The kitchen is the second centre of training. Here the boys are taught to prepare and correctly serve meals. At the conclusion of such training it is possible for them to gain employment as short order cooks.

The third scene of training is a garage. Here is licensed mechanic is employed to supervise this section of training. Following such a course, the boys are prepared to work as service station attendants.

A Higher Goal

So far we have considered only those things necessary according to the court's terms of probation—a place to sleep and an education to prepare the boy to take his place back in the community as a useful citizen. The Salvation Army, in providing these things, has an even higher goal in view. That is to present the Gospel of Jesus Christ. This message of salvation is finding a lodging-place in the hearts and lives of these boys. During the Sunday we were there, we saw the reaping of the faithful sowing of the Word. When the boys were challenged to step forward and claim Christ as Saviour, nine responded. How we pray that God will give them courage to stand true to this decision!

Every phase of the Army's work is valuable in extending God's Kingdom, but we must remember that the destiny of our world rests in the hands of today's teenagers. Who can estimate the positive good that can be accomplished in these young lives during their brief stay under the influence of Christian living in one of the Army's homes?

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." (The words of Jesus, quoted from Matthew 25:40.)

HOME LEAGUE CAMP

IT was a sweltering hot day that welcomed sixty home league delegates to beautiful Lac L'achigan Camp in the Laurentian Mountains. The camp leader was the Divisional Home League Secretary, Mrs. Lt.-Colonel L. Evenden.

The first evening took the form of a social hour arranged and led by Captain Fay Duke, when the delegates enjoyed getting acquainted.

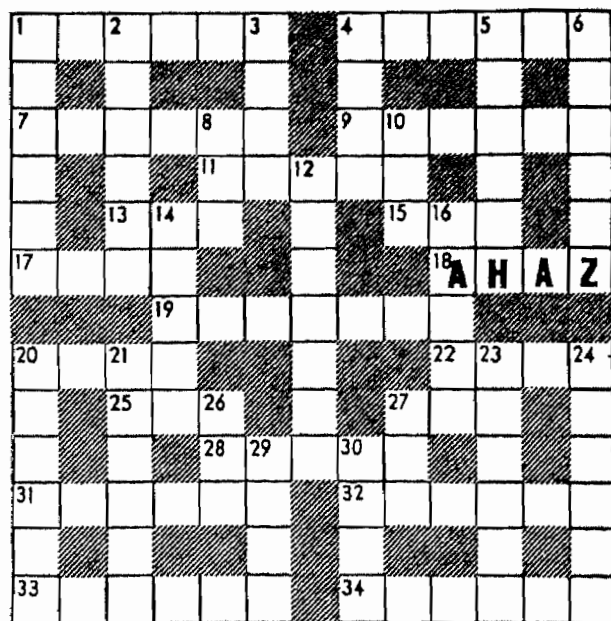
The special guest for the camp was the Territorial Home League President, Mrs. Commissioner W. Booth, who was welcomed by Lieutenant J. Brown. Mrs. Booth's warm, kindly influence among the women contributed greatly to the spirit of comradeship. Her messages were inspiring and left much food for thought. In one instance she made a parallel of the home league member to a shepherd, outlining her individual responsibility toward women in the community. The Bell Telephone provided an educational hour. A representative from the company lectured on modern means of communication, and showed an enlightening film.

An impressive feature was the "Missionary Moments" when speakers from four different corps told of the projects being carried on by their leagues in aid of missionary endeavours. Mrs. Lt.-Colonel Evenden

(Continued on page 12)

SCRIPTURAL CROSSWORD PUZZLE

Where a dash occurs, the missing word is the required solution. Biblical references are given in a separate section, to be used if required. Solution to puzzle will appear next week.



ACROSS

1. In the year of this, the field would be returned to its seller
4. Creature that is a Jewish leader to a TI

7. Paul said he was delivered prisoner into their hands
9. "Jacob was yet — gone out from the presence of Isaac"
11. Some reap where such men laboured
13. A sluggard is advised to study the ways of this insect
15. "— have I set my king upon my holy hill of Zion"
17. The number of ungrateful healed lepers
18. Isaiah saw his vision in the days when this king of Judah reigned
19. The unprofitable one is cast into outer darkness
20. An examination linked with a cricket match
22. Father of Peleg and Joktan
25. This king of Judah took all the silver and gold in the house of the Lord
27. We must not do this, being in ignorance of the Scriptures
28. Some asked why this of the ointment was made
31. Jesus — out the changers' money, and overthrew the tables
32. Balaam told Balak to build seven

33. That of amber was to be seen in the midst of the whirlwind
34. "Hast thou utterly rejected Judah? hath thy soul — Zion?"

DOWN

1. Jesus came from Galilee to this river to be baptised
2. "Weep ye not for the dead, neither — him"
3. Job was described as the greatest of all men of this
4. Isaiah said the desert would blossom as one
5. The men of Shechem took refuge in the house of this god
6. Place where Abimelech died
8. "I am — alone, because the Father is with Me"
10. "Hear my —, O God; attend unto my prayer"
12. These opened and the Holy Spirit descended on Jesus
14. Birds of the air have them
16. Out of this came forth meat
20. That of Capricorn is south of the Equator

REFERENCES ACROSS

1. Lev. 27. 7. Acts 28. 9. Gen. 27. 11. John 4. 13. Pro. 6. 15. Ps. 2. 17. Luke 17. 18. Is. 1. 19. Matt. 25. 22. 1 Chron. 1. 25. 1 Kings 15. 27. Mark 12. 28. Mark 14. 31. John 2. 32. Num. 23. 33. Ezek. 1. 34. Jer. 14.

DOWN

1. Matt. 3. 2. Jer. 22. 3. Job. 1. 4. Is. 35. 5. Jud. 9. 6. 2 Sam. 11. 8. John 16. 10. Ps. 61. 12. Mark 1. 14. Luke 9. 16. Jud. 14. 21. 1 Sam. 1. 23. Acts 17. 24. Matt. 11. 26. Ps. 4. 29. Est. 8. 30. Deut. 2.

SOLUTION TO LAST WEEK'S PUZZLE

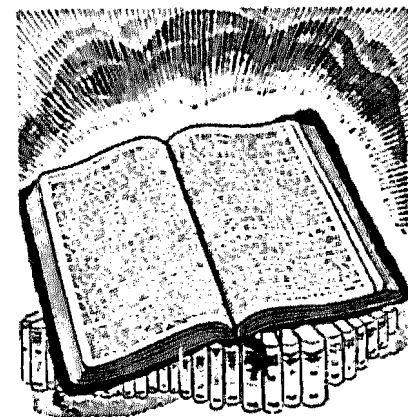
- ACROSS
1. STRETCHED. 8. HERE. 9. DECEIVERS. 10. SCAR. 13. PREY. 14. APPROACH. 16. REPENTED. 17. FLAT. 18. TURN. 22. HEARKENED. 23. ALTO. 24. SPREADING.

DOWN

2. TREE. 3. EDEN. 4. COVENANT. 5. EARS. 6. PEACEABLY. 7. SEARCHETH. 11. SPIRITUAL. 12. DESPERATE. 15. PEDIGREE. 19. KEEP. 20. BEND. 21. MEAN.

THE BOOK OF BOOKS

By Envoy George Downton, Windsor, Newfoundland



THE Bible is God's Book, the Book of absolute, perfect, certain, dependable, everlasting, unchangeable, imperishable truth. Nations, peoples, individuals, fashions, habits, and tongues may change in a thousand ways but the Bible is man's only safe and sure anchor. "For ever, O Lord, thy Word is settled in Heaven." (Psalm 119:89).

Kingdoms rise and fall, empires fade away as smoke, cities come to nothing, the book and laws of ancient civilizations are forgotten, but this Book which tyrants failed to destroy, heretics attempted vainly to corrupt, traditions could not choke, stands amid the wrecks of time, triumphant unchangeable, a living power from God.

Inspired By God

The very character of the Book reveals that it contains the mind of God, that it was written by men and inspired by God. Its authorship cannot be questioned. Fulfilled and fulfilling prophecies prove its genuineness. Its histories are true and are not disputed by leading authorities. As for its doctrines, they are pure. No contradictions mar its pages, but harmony dominates.

The Bible contains wisdom unknown to the learned of earth. It has the answer to man's perplexing problem, namely, how to rule human nature. Where man has failed to find the secret of life the Bible reveals unmistakably how we may overcome death. The paramount theme of the Bible is to teach man the way of salvation. With such a coveted reward offered it is reasonable that the Bible demands a more consecrated service than any earthly aspiration. A voluntary renunciation of self, purity of heart and motives, a zealous devotion to

the cause of the Gospel and the future Kingdom are some of its injunctions. But foremost is the necessity of a belief that God is and that He rewards His servants according to their works.

The Bible condemns all hypocrisy and half-hearted allegiance to God. Its laws are immutable, therefore men who agree to serve God undertake the gravest responsibility. All who obey its biddings are promised a reward beyond human conception. All who trifle with its holy contents are subject to the stern judgments of God.

No book or set of books can enlighten our understanding and give us such fulness of joy as does the Bible. No other book can reveal our thoughts and affections as they are, and thereby disclose the cause of our unhappiness. Nor can any other book offer such inexpressible consolation in sorrow, sterner warnings in prosperity, more upright chastisement for transgression and such

GOD'S PLAN IS CLEAR AND PLAIN

SIMPLICITY is the keynote of the message of God to mankind. How could it be otherwise, when the earth contains the ignorant and the learned, the strong and the weak and people of all grades of intelligence? God's love and His plan of salvation, expressed through Christ and His sacrifice on Calvary, reaches to the "lowest child of man," and is not withheld from the great and mighty. The wonder and miracle of the plan of redemption is that it embraces all.

What could be more simple than faith? A child can and does believe. Faith and sorrow for wrongdoing are needful for the seeking soul. God's Word declares that if we confess our sins to Him, He is willing to forgive and ready to help us live uprightly. Will you not claim your heritage in Christ? Do it now.

WHAT SALVATIONISTS BELIEVE

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the divine rule of Christian faith and practice.
2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver and Governor of all things, and who is the only proper object of religious worship.
3. We believe that there are three persons in the Godhead, the Father, the Son and the Holy Ghost, undivided in essence and co-equal in power and glory.
4. We believe that in the person of Jesus Christ the Divine and human natures are united so that He is truly and properly God, and truly and properly man.
5. We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness, and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world, so that whosoever will may be saved.
7. We believe that repentance toward God, faith in our Lord Jesus Christ and regeneration by the Holy Spirit are necessary to salvation.
8. We believe that we are justified by grace through faith in our Lord Jesus Christ, and that he that believeth hath the witness in himself.
9. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.
10. We believe that it is the privilege of all believers to be "wholly sanctified" and that their "whole spirit and body" may "be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).
11. We believe in the immortality of the soul, in the resurrection of the body, in the general judgment at the end of the world, in the eternal happiness of the righteous and in the endless punishment of the wicked.

tender mercy to the sincerely penitent.

The Bible offers individual hope and comfort where philosophy and science utterly fail. It brings God nigh, heals conscience with forgiveness and brightens life with hope both for self and the race. It has promise of the life that now is, and that which is to come. It enlightens the mind and rejoices the heart by revealing the true purpose of creation, and providing you with an objective in life by which you are enabled to look forward to the future with anticipation.

The Mind Of God

This Book, the Bible, contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe and practise it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here Paradise is restored, Heaven opened and the gates of Hell disclosed.

Christ is the Bible's grand sub-

ject, our good, its design and the glory of God, its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened at the judgment and be remembered forever. It involves the highest responsibility, will reward the greatest labour and condemns all who trifle with its sacred contents.

Read it frequently, prayerfully. Fill your memory with its sublime precepts. Let it rule your heart and guide your feet. Trust its Author, cherish its promises, and as it becomes the joy of your life, take up the solemn duty and proclaim its divine message to your fellow man.

There is but one ladder to Heaven, and that is the Cross.

DAILY DEVOTIONS

SUNDAY—

Ephesians 1:15-23. "HOW VAST THE RESOURCES OF HIS POWER OPEN TO US WHO TRUST IN HIM" (N.E.B.). What people think of us, they will think of Christ, since we are the Body of Christ. This was one reason why Paul prayed that Christians should have a progressive knowledge of their faith. His longing was that every Christian should possess his possessions; learn how to appropriate and use the power of God. God's power, like all His gifts, is received simply by being accepted. We take it into our minds, thank God for it, and use it.

MONDAY—

Ephesians 2:1-10. "NO ONE CAN PRIDE HIMSELF UPON EARNING THE LOVE OF GOD" (Phillips). There is a danger that good works, imagined to be flowing from a source of goodness within ourselves, should be thought to earn or achieve our salvation. We cannot achieve salvation; we can only believe and receive it. Yet how often we struggle to save ourselves, like drowning men whose frantic efforts to live actually make their rescue impossible! Some of us should try less and trust more.

TUESDAY—

Ephesians 2:11-18. "HE HAS BROKEN THE DIVIDING WALL OF HATRED" (Williams). In saying that the "middle wall of partition" was now down, Paul was making the point that Christianity (Christ-centred living) destroys every barrier and dividing line between men, whatever their race or culture. His explanation was simple enough—"Christ is our living peace." People can no more love Jesus and hate each other, than they can hate Jesus and love each other.

WEDNESDAY—

Ephesians 2:19-22. "YOU ARE NO LONGER STRANGERS AND FOREIGNERS" (Barclay). By breaking down the "middle wall of partition," Christ made it possible, said Paul, for all

types and conditions of men to feel at home with God. They were no longer as strangers and foreigners in their relationship to Him. And this glorious truth led on to another. If Christ helps us to feel at home with God, then every Christian fellowship should resemble a loving and hospitable family.

THURSDAY—

Ephesians 3:1-7. "I WHOM CHRIST JESUS HAS MADE A PRISONER" (Moffatt). The secret of Paul's irrepressible thanksgiving and praise—even in prison—was his capacity to see life through the eyes of Jesus. Yet how easily adversity can distort vision and encourage self-pity; how quickly disappointment can depress, and limitations imprison the mind and spirit. The antidote to this conviction that life, whatever its turns, need never make us less than Christ's men and women.

FRIDAY—

Ephesians 3:8-13. "TO ME WHO AM LESS THAN THE LEAST OF ALL GOD'S PEOPLE HAS THIS WORK BEEN GRACIOUSLY ENTRUSTED" (Weymouth). Paul was the first follower of Christ really to perceive that Jews and Gentiles alike were freely acceptable to God. But he knew that this was nothing to his personal credit, for he had not discovered this truth by his own effort, but received it by gracious revelation from God Himself. His reaction to such distinction and honour was one of profound humility.

SATURDAY—

Ephesians 3:14-21. "NOW TO HIM WHO, BY HIS POWER WITHIN US, IS ABLE TO DO FAR MORE THAN WE EVER DARE TO ASK OR IMAGINE . . . BE GLORY" (Phillips). Christ alone, declared Paul, is the world's one hope of unity; this universal Saviour, revealing the Fatherhood of God, uniquely makes possible the brotherhood of men. So Christ must be proclaimed! Paul's prayer for the Church is so intense that he prostrates himself before God in an agony of intreaty.

Official Gazette

AFFIRMATION—

Captain Brian Trueman, Territorial Headquarters, Commissioner's office

MARRIAGE—

Lieutenant William Hopkins, out of Bishop's Falls, Newfoundland, on July 17, 1961, and now stationed at Monkstown, Newfoundland, to Lieutenant Marcella Best, out of Wesleyville, Newfoundland, on July 9, 1962, and last stationed at Embree, Newfoundland, on July 26, 1963, at Wesleyville, Newfoundland, by Captain Alton Haggett.

RETIREMENT FROM ACTIVE SERVICE—

Mrs. Brigadier Abel J. Rideout (née Trixie Little), out of Bonavista, Newfoundland in 1923. Last appointment, Quebec and Eastern Ontario Divisional Headquarters, on July 25, 1963.

W. Wycliffe Booth

Territorial Commander.

Coming Events

General and Mrs. Wilfred Kitching

Toronto: Thurs-Mon Aug 29-Sept 2 (Corps Cadet Congress)

Commissioner and Mrs. W. Booth

Toronto: Mon Aug 19 (Bible Society Luncheon)
Toronto: Thurs-Mon Aug 29-Sept 2 (Corps Cadet Congress)

Toronto: Tues Sept 3 (Men's Social Service Officers' Council)

Colonel and Mrs. H. Wallace

Toronto: Thurs-Mon Aug 29-Sept 2 (Corps Cadet Congress)

Toronto Temple: Sat Sept 14 (Cadets' Welcome)

West Toronto: Sun Sept 15 (Cadets' Welcome Meetings)

Colonel and Mrs. C. Knaap

Toronto Temple: Sat Sept 14 (Cadets' Welcome)

West Toronto: Sun Sept 15 (Cadets' Welcome Meetings)

Lt.-Colonel and Mrs. A. Dixon: Byersville, Sun Sept 8

Colonel D. Sanjivi (R): Oshawa, Sat-Sun Sept 7-8

Colonel R. Watt: Camp Selkirk, Fri-Sun Sept 12-15; Simcoe, Sun Sept 15 (p.m.)

Lt.-Colonel C. Hiltz: Trenton, Sat-Sun Sept 14-15

Lt.-Colonel F. Moulton: Fairbank, Sat Aug 24; Rhodes Avenue, Sun Sept 8

RECOMMENDED READING

HOLINESS THOROUGHLY EXPLORED

IN his latest book *THE IDEAL OF PERFECTION*, Senior-Major Allister Smith has made an exhaustive study of the blessing of entire sanctification. Some of the sixteen chapters give an indication of the feast of good reading in store for students of the Word, and those desiring to live the victorious life. "Holiness Demanded," "Holiness Defined," "Love and Harmony," "Claiming and Continuing" are but a few of the striking titles that lead the reader on from step to step in seeking this great blessing, and launching out on new adventures in the Christian faith.

The Major is the well-known evangelist, who has preached the Gospel in his vigorous fashion in many countries of the world, and is seldom in his home for long.

Oliphant Publishers, 1-5 Portpool Lane, Holborn, London, E. C. 1. Price \$1.00

* * *

MY SERMON NOTES ON SUFFERING—

Based on the Book of Job. By Wm. P. Van Wyk. *THE VOICE OF EVANGELISM*—Apostol's Great Sermon Outlines. By Billy Apostol. *PRESSING TOWARD A GOLDEN HARVEST*—Apostol's Great Sermon Outlines. By Billy Apostol. *THE EPISTLES TO THE CORINTHIANS*—Herschel H. Hobbs. (Shield Bible Study Series—A study manual). *THE GOSPEL OF JOHN*—Shield Bible Study Series—V. Wayne Barton. (A study Manual). *THE GOSPEL IN THE OLD TESTAMENT*—By Don Brandels.

Baker Book House, Grand Rapids, Mich. Obtainable at The Salvation Army Trade Dept., 259 Victoria St., Toronto.

NEW PACIFIC COAST CORPS

WHITE Rock, a bustling border town and seaside resort, opened its heart and its doors to The Salvation Army. With twenty-one senior soldiers, a corps sergeant-major, young people's sergeant-major, treasurer, secretary, recruiting sergeant and home league secretary and treasurer, junior soldiers and members of the home league, and some twenty adherents, this thriving outpost became a full-fledged corps.

The Divisional Commander and Mrs. Brigadier L. Pindred, officiated at the opening ceremony. Crowds of townsfolk, and interested Salvationists from surrounding corps, filled every room and hall, and the grounds of the newly-acquired citadel. Vancouver Temple Band (Bandmaster C. Gillingham) provided special music. Captain and Mrs. E. Deering, the corps officers, conducted the opening exercises of the dedication of the building.

Mayor H. Douglas presided as chairman, brought civic greetings and expressed the good wishes of town and council. Others who took part included Magistrate J. Hunter,

Rev. W. Hunter, representing the Ministerial Association, the local newspaper publisher and editor, Mr. J. Isowsky, soloist Reg. Rowett and others.

Newton Corps, which parented the development of White Rock from outpost to corps status, was represented, the Newton Band contributed a march, and the Corps Officer, Captain W. Moores, offered prayer. Mrs. Pindred read from the Scriptures and addressed the women and the Brigadier gave the dedicatory address. The officers and comrades of the new corps were gathered beneath the Army tricolour flag and dedicated to the service of God in the White Rock area. Colonel W. Peacock (R) assisted, and the Temple Band provided inspiring musical items. Brigadier W. Hawkes supported the Divisional Commander.

The citadel is practically new. It was built as an educational cultural centre and suits Army needs admirably. A Red Shield committee has been organized and plans are well laid for a campaign for finance in 1964. To God be the glory!

SPECIAL ITEMS AT "THE TRADE"

CAP BADGES

| | |
|----------------------------------|--------|
| Commissioner | \$5.25 |
| Colonel—all bullion | 2.75 |
| Colonel and Lt.-Colonel—complete | 2.00 |
| Lt.-Colonel—pad only | 1.50 |
| Brigadier and Major—complete | 1.50 |
| Brigadier and Major—pad only | 1.00 |
| Brigadier and Major—crest only | .50 |
| Captain and Lieutenant | .35 |
| Bandmaster and Songster Leader | .35 |
| Bandmen | .35 |
| Soldiers and Local Officers | .35 |
| Women's hat badge—woven shield | .35 |
| Corps Sergeant-Major cap crest | .50 |
| Cap cords—all ranks | .35 |

COLLAR BADGES

| | | |
|--|------|--------|
| Commissioner—metal crest only | pair | \$1.00 |
| Colonel embroidered in bullion | pair | 4.75 |
| Colonel—patches only | pair | 1.60 |
| Lieutenant to Lt.-Colonel—patches only | pair | .30 |
| Officers—all ranks for open neck uniforms | pair | .20 |
| Metal crests—for men and women | pair | .75 |
| Officer's metal S's | pair | .40 |
| White silk S's—black background | pair | .35 |
| Yellow, red, blue cloth S's—for band and songsters | pair | .35 |
| Washable S's—linen | pair | .20 |
| Washable stars—linen | pair | .10 |
| Bandmaster's S's—bullion | pair | 1.00 |
| Soldier's S's—blue enamel | pair | .75 |
| Officer's metal stars | pair | .40 |
| Corps Sergeant-Major's S's | pair | 1.00 |
| Envoy's S's | pair | 1.00 |
| Lapel patches for summer uniforms | pair | .20 |

May we suggest that you cut out this ad. for future reference?

ALL PRICES SUBJECT TO CHANGE WITHOUT NOTICE

The Salvation Army Trade Hdqrs., 259 Victoria Street, Toronto 2, Ont.

PEN-PAL WANTED

Elayne Smith, 21, of 82 Union St., Malvern SE3, Melbourne, Australia, a candidate for officership, desires to correspond with a Canadian of about the same age. Elayne, apart from her Salvationist interests, is keen on swimming, sailing, hiking, music (especially opera) and literature. She has a BA degree and is now in her first year of Bachelor of Education. Her parents are officers.

* * *

A good home (and salary) provided for a Christian woman who will be a companion to a seventy-year-old woman Salvationist. Write C. W. Arnold, Box 225 Fenelon Falls, Ont.

WANTED—GLASSES

Prisoners of the Don Jail, who have lots of time for reading and are supplied with Bibles and other good books by the Salvationists and others who visit them, find they need reading glasses. If any reader has discarded his glasses (even bi-focals) he is urged to send them to Brigadier C. Everett, 550 Gerrard St. E., Toronto, Ont. Even if they need repair, they are still welcome.

WANTED

Young couple to assist in active corps, and be responsible for youth work. Good salary and apartment provided. For information write: Captain William Pacey, 3 North Street, Auburn, New York.

Missing Persons

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto; marking your envelope "Inquiry."

BARCLAY, Anson. Age 50. Painter, self-employed. Height 5'5", medium build, grey hair. Last heard from about 2 years ago in Brampton, Ontario. Relative inquiring. 18-090

BAUER, Jannette, nee Griffin. Born Feb 28/1928. Interested in Crippled Children's Clubs and Cub pack. Left home in Hamilton in April 1963. Husband anxious. Mother-in-law inquiring. 18-090

BRYANT, Alfred (Bert) age about 68, and Charles Paul age about 65. Parents died at Broadview, Sask. in 1914. Believed to be in Toronto area. Sister Ruth inquires. 18-090

COX, Henry Arthur John. Born in London, England on Feb 14/1884. Last heard of in 1907. Sister anxious for news. 18-102

HORNER, Gordon Joshua. Born March 27/1924 at Aurora, Ont. Usually works in logging camps. Last heard from in July 1962 at Vancouver B.C. Mother wishes to locate. 18-090

LOVETT, Edward. Born June 2/1914 at Russell, Man. Credit manager. Has worked at Penticton and Vancouver B.C. also at Timmins, Ont. Wife Eileen. Last heard from in 1956. May be in Toronto. Brother inquiring. 18-101

MARTIN, Lillian, nee Cousineau. Age 56. Height 5 ft. Domestic. Known as Mrs. Tony Martin. Last heard from in 1953 from Montreal. Sister inquiring. 18-095

MOMCLOVICH, Stan (Slavko). Born Feb 12/1931 in Yugoslavia. Mill operator or garage mechanic. Height 5'8", slight build, wavy brown hair. Last heard of in Feb. 1962 in Vancouver. Wife wishes to locate. 18-097

NORRGARD, Erik Alfred. Born May 5/1902 at Narpes, Finland. Came to Canada in 1930, last heard from in 1933. Last known address Dots Camp, Vancouver. Rumoured accidentally killed. Any information will be appreciated. 18-082

PETRALA or PETRELLA, Mr. Veijo Olavi, formerly Putkonen. Born July 18/1921 at Kuopio, Finland. Parents Vilho and Anges. Came to Canada in 1951. Last heard of in 1960 in Toronto. Mother anxious for news. 18-075

ROONEY, Hugh Alphonsus. Born Jan 25/1904 in Belfast, Ireland. Came to Canada in 1927 under North Ireland Government Training Scheme. Has lived at Minesing, Ont. and in Toronto. Thought to have moved to Winnipeg. Brother inquiring. 18-095

RUSSELL, Jemima, nee Drummond. Born 1902 at Falkirk, Scotland. Married to Alex Russell of Blantyre, Lanarkshire, about 1924. Last heard of about 1925 in Montreal. Brother inquiring. 18-085

SEMRU, Kenneth Allan. Born Feb 25/1933 at Medicine Hat, Alta. Radio technician. Last heard from in July 1959 from Vancouver. Father inquiring. 18-086

WARREN, Harold Charles. Born Jan 6/1914 at Ipswich, England. Last heard of about 1930 in Ontario. Brother wishes to locate. 18-094

WAUCAUSH, Milton. Born March 24/1924 at Muncey, Ont. Chippewa Indian. Wife Joyce. Last heard from in April 1960 from London, Ont. Brother inquires. 18-044

WILSON, Victor Thomas. Born May 24/1926 in Toronto. Parents Thomas Edward and Elizabeth Sarah Agnes Wilson. Was in care of Toronto Children's Aid Society in childhood. Brother wishes to locate. 18-087

PROMOTED TO GLORY

SISTER Gertrude King, of Victoria Citadel, B.C., settled in Hamilton Ont., coming from Southend Corps, England. Later, Miss King went to Vancouver, and, five years ago, moved to Victoria. She was in her eighty-fourth year.

Unable to attend meetings latterly, because of failing health, she maintained interest in the corps and was regular in sending her cartridge, and also supporting the various financial appeals. The funeral was conducted by Brigadier H. Martin (R).

Sister Gilpen, her life-long friend, with whom she lived and who is almost blind, has the deepest sympathy of all her comrades.—A.M.S.

HOME LEAGUE CAMP

(Continued from page 10)

den related personal experiences in the Philippines. Following this an offering was received to provide Canadian missionary officers with *The Canadian Home Leaguer*.

The crowning highlight of the camp took place on the last evening when several women knelt at the mercy-seat, acknowledging their need of a closer walk with God. All who attended returned to their respective homes realizing the spiritual and physical benefits of having spent three days in Christian fellowship.

LISTOWEL'S NEW HALL

Opened By The Chief Secretary

THE hopes and dreams of local Salvationists were realized when the Chief Secretary, Colonel H. Wallace turned the key to open the new citadel just completed at Listowel, Ontario (Captain and Mrs. J. Smith). The opening of the new \$40,000 building was well attended by Salvationists and friends, and by many who travelled from various parts of Western Ontario to attend this event.

Following the presentation of the key to Colonel Wallace by Mr. Abner Shantz, of Shantz and Hicks Construction, of Kitchener, the Chief Secretary recalled that sixty years ago the first citadel was erected in Listowel, and ever since has usefully served the purposes of the Army. "The citadel is a place where the message of the Gospel will be delivered to people of the town and district. It is also a place where the weary may find rest from their burdens. May the truth come to all who cross this threshold," he said.

It was on January 10th, 1885, that Captain Annie Teagle, assisted by Lieutenant Dittrick and Cadet Hunter, held the first open-air meeting in front of the Royal Hotel on Wallace Street. This was followed by indoor meetings and thus the local corps was established. There are those who still have many fond memories of meetings and special events held throughout the years,

and the many souls won for the Lord.

In March, the old building was demolished, and, on the same site, a modern building has been erected containing the officers' quarters and every facility for the efficient operation of the Army's activities.

Others taking part in the opening and dedication of the new citadel were the Divisional Commander, Lt.-Colonel Wm. Ross, Major H. Howes (R), Mrs. Wallace, Mayor D. Hay, of Listowel, who spoke on behalf of the community, and Rev. Albert Motchman, representing the Ministerial Association. The Kitchener Citadel Band was present under the direction of Bandmaster B. Storar, and its music during the evening was appreciated.

Brigadier R. Butler of the Property Department spoke of the financial situation of the new citadel. Lt.-Colonel Ross congratulated Captain and Mrs. Smith on the completion of the project, which was started under their command.

Following the service of dedication all present were invited to tour the building and to avail themselves of refreshments which were prepared and served by the home league. It was prayed that in the months and years to come many would find their way to God within this building, erected and dedicated to the extension of His Kingdom.



A GLIMPSE of the new citadel at Listowel, Ont. Mr. A. Shantz, the builder, is seen presenting the key to the Chief Secretary, Colonel H. Wallace, who performed the dedication ceremony. Behind the Colonel is Major H. Howes (R), who is a faithful soldier of the corps. Mrs. Brigadier R. Butler may also be seen.

THIS WEEK'S COMMENT—Carefulness is the art of taking pains. It is also the discharge of duty. "Don't Care" was the name of the man who was to blame for the well-known catastrophe: "For want of a nail the shoe was lost; for want of a shoe the horse was lost; for want of a horse the man was lost, and for want of a man the city was lost."

THE SUMMER CAMPS are still the popular centre of Salvation Army activity, and many thousands of young people are enjoying to the full the arrangements made for their enjoyment and benefit. It has been the joy of my wife and myself to visit three of these camps in Ontario during the past few weeks. These were the lovely new Camp Newport in the Northern Ontario Division, the old established and

THE CHIEF SECRETARY'S COMMENTS

Gathered By Colonel H. G. Wallace

popular Jackson's Point Camp on Lake Simcoe, and Camp Selkirk in the Southern Ontario Division. What happy times, and what profitable days are being spent by the delegates, and we thank God for every helpful influence being made upon their lives during these camping days.

RETURNING TO MISSIONARY WORK—Captain and Mrs. K. Abrahamse have sailed on the EMPRESS OF CANADA from Montreal for another term of missionary service in South Africa. Our prayers accompany our comrades at this time, that God shall bless and use them mightily!

FOCUS ON THE FUTURE—The Territorial Youth Secretary, Brigadier A. Brown advises me that there were 623 decisions made by young people at the last Decision Sunday meetings held throughout the territory. During the quarter, 385 junior soldiers were enrolled, and ninety junior soldiers were transferred to the senior soldiers' rolls. We thank God for this news!

NINETY YEARS OLD—Mrs. Brigadier W. Cummins, who has just celebrated her ninetieth birthday, was not only honoured by her immediate family and friends of Port Credit, Ontario, but also remembered by many of her comrades around

the Canadian Territory where her faithful service, together with that of her late husband, is recalled with thanksgiving. We all say "sincere congratulations" to our comrade, and pray that she will continue to be conscious of God's daily blessings.

SALUTE TO GENERAL AND MRS. W. KITCHING—Plans are well in hand for "A Salute to General and Mrs. Wilfred Kitching" as a farewell gesture to our international leaders on the eve of their retirement from official service. This will be held in the Massey Hall on Monday, September 2nd, at 7.30 p.m., and a number of unusual and attractive features of this gathering will make it a fitting occasion on which to conclude the Canadian Corps Cadet Congress. You may reserve your seat without charge at the Territorial Headquarters. You will be well advised to do this without delay.

CANADIAN CORPS CADET CONGRESS—Precedence will be eclipsed as Torontonians and visitors, gathering in the Queen City for Labour Day Weekend, witness the LIVING TESTIMONY of Canada's Salvationist youth, as, with banners and bands and brightly-waving timbrels, they sing their way through city streets to numerous open-air stands. An impressive Canadian

Exhibition march past has been planned for noon on Labour Day, attended by President of the Exhibition, Mr. J. M. Fraser, joining international leaders, General and Mrs. Wilfred Kitching and our own territorial leaders, who will take the salute.

In an atmosphere of growing expectation amongst national and international delegates alike, the Territorial Youth Department restates that CORPS CADETS OF ANY AGE FROM ANY CORPS are entitled to join the immense group of splendid youth who have already enrolled for the great event. Should vacations or summer camps make contact with commanding officers or divisional youth secretaries impossible, write direct to THE TERRITORIAL YOUTH SECRETARY, 20 Albert St., Toronto, who will inform you of procedures.

TRADITION HAS IT that James, the brother of Jesus, was the first bishop of Jerusalem, and was stoned to death, A.D. 62 at the instigation of Annas, the renegade high priest.

THIS WEEK'S PRAYER—"Heavenly Father, do help me to remember that what is worth doing at all is worth doing well, and nothing is done well that is not done carefully. So help me, Lord. Amen."

NEWS AND NOTES

Major and Mrs. W. Davies' address in Nigeria will be P.O. Box 125, Lagos, Nigeria.

Lt.-Colonel Ethel Burnell is much improved, and has already left the hospital. She is grateful for the many messages received while she was ill. Brigadier Lulu Kennedy (R) of Cornerbrook, Nfld. is also grateful for the kindness of friends during her illness. Brigadier W. Walton (R) is still in Wellesley Hospital, Toronto, (July 31st) but expects to be released shortly.

Captain and Mrs. K. Abrahamse, (of South Africa), sailed from Montreal on August 8th; Captain Rose ter Telgte from New York on August 16th. The Captain has been appointed to service in Argentina.

CONTINUAL COMRADES



THE marriage ceremony of Sister Barbara Drake, of Byng Avenue Corps, Toronto, to Bandsman Donald Lewis, of Mt. Pleasant Corps, Vancouver, was conducted by Brigadier J. Patterson, at East Toronto Corps.

Attending the bride were her sister, Captain Beverly Drake, Captains Lillian Trueman and Dorothy Boyd. The groom was supported by Candidate Duncan McLean; Brothers William Cummings and Lloyd Preston served as ushers. The brother of the bride, Michael Drake, was the page boy and the flower girl was Kimberly Merriles.

Songster Howard Saunders sang "The Lord's Prayer" and Mrs. Brigadier E. Halsey was the organist. Captain W. Hammond was the standard-bearer.

LONDON MUSICIAN AT CAMP

THE International Staff Bandmaster and Mrs. Bernard Adams, of London, England, were special guests at the Sunday night meeting at Jackson's Point Camp, on the Sunday before music camp. The faculty of the music camp were present and added greatly to the spirit of the meeting. The service was led by the Divisional Commander, Lt.-Colonel C. Warrander.

The faculty band, conducted by Lt.-Colonel Adams provided accompaniment and played an item. Bandsman D. Court soloed, and a quartette sang. A number of visitors from

distant points testified. Lt.-Colonel and Mrs. Adams both responded to the welcome given them and the Colonel, in his Bible message, spoke of the great love of Christ, in giving His life on Calvary. He reminded the congregation of the need for Christians to love one another, and challenged them to serve Christ fully.

Others who took part in the meeting were Lt.-Colonel Warrander, the Divisional Youth Secretary and Mrs. Major J. Craig, and Captain J. Rhemick.



THE ARMY MEETS FRENCH YOUTH IN THEIR WORLD OF JUDO AND JUKEBOXES

IT was music night at the Archway Club—"le club de la route"—in Lille, France. A youth lolled on the juke box as though too tired to support his own weight; another stared moodily at the walls where, from gay disc covers, the likenesses of "Satchmo," Juliette Greco, Nat King Cole and other personalities of the "pop" world stared down at him. Then the others began to drift in. Here and there a lad sported a Boston hair-cut, trousers were uniformly tapered, shoes narrow, younger boys wore jeans. One youth who displayed a little authority wore a silk printed scarf, his air of nonchalance seemingly part of his act.

After a preliminary scuffle they settled themselves in the chairs, feet stretched out, hands deep in pockets. A hefty fellow, staring blankly before him, planted a large foot on the toes of a wisp of a boy who protested loudly. It was the gesture of a man stepping on a beetle, and the lordly one removed his foot without so much as a glance at his victim.

But now the speaker had arrived, his city suit, his trim beard, his accent clearly marking him as one out of his usual environment. This good friend of the club is a Quaker who proceeded to talk with easy informality about some of the few people in whom these lads are interested. Ray Charles, the modern jazz singer, was among them. The autobiographical details seemed dull enough to one not "with" this subject and the musical illustrations on the record player were brief and few. The lads sat through it all without moving, their faces utterly expressionless.

Loving It

Why did they stay to endure it? The question was wide of the mark. "You don't understand" said Mrs. Captain César afterward. Her dark eyes were full of amusement. "They were loving it. It's almost the only thing they'll listen to for more than a minute or two."

"Pop" songs? Few people whose own youth has been left behind have anything but derision for such music, but here it was being offered to lads—some of them withdrawn and anti-social—who love it, and whose confidence has hitherto been gained in no other way. They like to sing, too, and twice a month have a session in which some of them imitate the physical gyrations of their idol of the moment rather more successfully than the allure of his voice.

Lille is a pleasant city in the rich industrial and agriculture area of northern France, a welcome change to the visitor from the hectic pace of Paris. Well-stocked bookshops catch

UNDERSTANDING AT THE ARCHWAY CLUB

the eye and point to the fact that this is a university city, but the problems of Lille are not caused by its student population. As in so many of the urban areas of Western Europe, lowered standards and careless living breaks up family life, and the adolescents, battling with their own problems, are the chief victims.

Those who know France well speak of the spiritual vacuum that characterizes the lives of great numbers. Captain Jean César, manager of this club, confessed to having been a "libre-penseur" (free-thinker) himself at the time of meeting the Army. His Lieutenant said exactly the same thing.

Trouble

Steady work and good housing help to give stability to young lives even though materialistic values are the values of the home, but the young fellows who attend the Archway Club two or three, even five, times a week live in seedy apartment houses in which there is little room for a growing youth to pursue a hobby or store his treasures.

Many of the lads living in this area have been in trouble with the police and, whilst the club has nothing to do officially with the law, Captain and Mrs. César are probation officers with special responsibility for some of the lads, and the children's magistrate is among the people in public life who are on the club's committee of management. In its more than three years of life about 265 youths have come under its influence. The age limits are from thirteen to eighteen years, at which time, for good or ill, they leave home to do their military service.

The pride of every boy in the club is the large upstairs room with many windows, the judo room. The precious surface of the huge rubber mat is protected by a heavy canvas cover and one can walk around its edge and learn something of the club's prowess from photographs and newspaper cuttings on the walls, where sashes (coloured

according to grade) which can be gained by the members have a place of honour. There is no changing room; the members change here and the class proceeds in sight of their clothes. This is a deliberate policy, for there is money in the pockets and experience has taught the boys not to be over-trustful of each other.

The well-known judo experts who give of their skill week by week draw forth enormous admiration and respect from lads not noted for such a reaction and who have, anyway, few people in their lives worthy of emulation. Judo does not demand from beginners athletic limbs and sturdy muscles, but the need for co-ordination, good timing and the working out of an opponent's moves in advance, teaches the boys how to think. The Captain has seen confidence, self-control and character develop in the judo room.

As well as music and judo there is photography, and the group interested in this meets in the cellar, where a newspaper man gives instruction in dark-room techniques. It is hoped that a few of the boys may discover for themselves the satisfaction gained from a skill, and so turn away from the well-paid but dead-end jobs which most of them seek.

Yet another room houses a television set. Here a boy may watch

television or look at the magazines or, if more energetically inclined, he can play billiards or table-tennis.

The young married couple who run this club live on the premises and have two boys of their own. Etienne is a tiny fellow who still has his baby curls; Jeannot is a serious and intelligent seven-year-old who talks knowledgeably of "when we lived in Algeria." (His officer-parents were stationed there for two years.) It is easy to imagine this slim dark-haired child as a bright student at the Lycée, working for that important "bachot" examination and becoming one of those young Frenchmen whose conversation is full of the play of ideas.

His Christian background will give him the stability he needs in the modern world and his destiny is likely to be a long way from that of the young fellow knocking a ball about in a desultory manner in a room below. 'But what chance have they had?' say Captain and Mrs. César. These officers believe utterly in the worthwhileness of their work, and bring to it far more than the diplomas they have gained after a course of study in this field of youth welfare.

Their work does not go unnoticed. At the invitation of the Rector, Mrs. César has addressed 200 undergraduates of Lille University on the work of the club, and young students of the social sciences are often seen making their way under the arch and along the rough roadway to the club.

Cannot Forget

The Captain cannot forget that once he was leader of a gang of lively lads. A young fellow workman led him to Christ and after reading an Army book, Jean César began attending Salvation Army meetings. He recalls that of that group of lads he was the only one who did not eventually become involved with the law.

The club members will not attend Army meetings (although the corps is part of the officers' responsibility and meets in the same building) but these rather wild lads, some of them self-styled free-thinkers, know that this Captain understands them. Sometimes, therefore, they ask frank questions about religion and receive equally frank and sympathetic answers.

At such moments, as he seeks to guide a young soul seeking for truth, the Captain would rather be among the judo and juke boxes than in the finest cathedral in France.—All the World

THE JUDO CLASS in action at the Archway Club, Lille, France (TOP), and (BELOW), a group of club members, with their friend, Captain Jean César (extreme right), gladly oblige the cameraman.



LABRADOR SAGA

Colonel George Higgins Writes Of Salvation Army Activity
In One Of Canada's More Remote Regions

MY earliest recollections of Labrador are of geography lessons when I was a schoolboy. Later I read of the thrilling work of Dr. Wilfred Grenfell, pioneer and founder of the International Grenfell Association with its hospital at St. Anthony, in northern Newfoundland and its wide service of healing and teaching in Christ's name along the Labrador coast.

A particular thrill was to be mine when I was introduced to the Rev. J. Townley, Moravian missionary, home in the north of England after many years' service in Labrador. He wore a magnificent outfit of furs, including trousers, an outer garment with hood attached, fur cap, gloves and snow-shoes. He looked huge when attired in this attractive garb; he was at least six feet tall and looked much more in his furs.

In an international demonstration presented at our corps I was honoured to wear the outfit of this much loved missionary, and when I became an officer I ventured to secure the use of the furs and to wear them when collecting at the Pier Head, New Holland, for Self-Denial. (A comrade officer wore an Indian sari and turban, but he was compelled to quit when the winds blew cold and snow showers prevailed at the mouth of the Humber.) Those collections helped me to reach my Self-Denial target.

A Drastic Change

From that time, in 1929, until my appointment as Provincial Commander for Newfoundland, in 1961, I had only occasionally taken note of what was happening in far-away Labrador. Developments had certainly taken place beyond my knowledge, and great changes were under way in this north-west expanse of land across the Strait of Belle Isle from Newfoundland.

Along the eastern coast Eskimos and Indians had lived for many years and the fishing fleets of Newfoundland had made friendly calls during the fishing season, but through the intervening years the great work of healing and spreading the Gospel had also continued amongst these hardy people of the ice-bound coast of Labrador.

New discoveries were being made some 500 miles to the west. Iron ore

THE AUTHOR of this article, who is the Provincial Commander for Newfoundland is seen (centre) with Captain John Gerard, of Labrador City (left), who pioneered the work in this region, and Lieutenant Kevin Rideout, of Happy Valley.



deposits had been discovered and experimental operations had taken place, leading to tremendous undertakings for the extraction of the ore and its ultra-modern treatment which was to produce millions of tons of iron ore pellets. This resulted in the establishment of the twin cities, Labrador and Wabush, and an influx of mining engineers, technicians, workmen, teachers, doctors and nurses, the building of modern schools and business premises and all the amenities of a modern city.

Flying Brings Men

At Goose Bay a natural inland harbour had been used, when free of ice, by coastal ships from Newfoundland, but the opening of an air-strip brought thousands of U.S.A. and Canadian airmen to this area, and close by a new township was growing up, to be known as Happy Valley, built upon the sandy bed of a river which had been diverted.

A survey was carried out by The Salvation Army during the Congress of 1961, conducted by General Wilfred Kitching and pioneer officers were appointed to commence operations at Labrador City among the people living there, many of whom were workmen and families from Newfoundland, some of them being Salvationists.

A trailer was secured as quarters for Captain and Mrs. John Gerard, who contacted officials and business heads. They also visited the men in bunk houses and called on families who were settling in the fast-growing city.

Meetings were held in the school auditorium, and plans were laid to commence work on the erection of a hall; children attended Sunday-school; a small home league, an instrumental ensemble and a vocal

group were formed; thus the nucleus of the first corps in Labrador was established.

Meanwhile, at Happy Valley, there was a cry "Come over and help us!" but 250 miles separated these two places and there were no roads. However, regular flights were being made between Wabush and Goose Airports, and when a visit was made to Happy Valley it was found that twenty families already living in the area had previously been associated with Salvation Army corps, mostly in Newfoundland.

Lieutenant Kevin Rideout was chosen to open the work at Happy Valley. With Mrs. Higgins I met the newly-appointed officer and we flew out from Gander to Goose, then on to Happy Valley where Captain Gerard had arranged for meetings to be held in a building which appeared to be admirably suited for Salvation Army purposes.

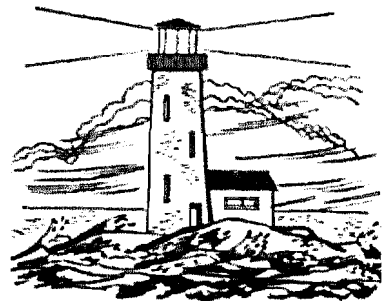
Intensive visitation aroused much interest in the opening weekend, which commenced with a prayer meeting followed by a welcome meeting and the introduction of the newly-appointed officer. In the well-attended holiness and salvation meetings former soldiers renewed their vows. Drums were loaned and the first open-air meeting attracted much attention. Children attended the first Sunday-school and Mrs. Higgins met a group of women interested in becoming home league members.

Outfit Recalled

A service was held with some of the Eskimo people in the Moravian Church where the minister revealed that, following training and induction in the north of England, he had been appointed to Labrador to be assistant to the minister whose Labrador outfit I had worn in Salvation Army service. I was introduced to the daughter of that great missionary.

Soon The Salvation Army was to be seen and heard through the media of TV and radio, regular features being introduced and Lieutenant Rideout sharing in the broadcast "Morning Devotions." Corps flags have been presented to both corps, the General sending the flag for Labrador City and Commissioner Wycliffe Booth, Territorial Commander for Canada, giving to Happy Valley their corps flag.

A further milestone was reached



when Commissioner and Mrs. Booth visited Labrador City for the opening of the hall early in December, and also conducted a meeting with the comrades at Happy Valley. The Crown land upon which the building used for meetings now stands was a grant from the Government of Newfoundland, and negotiations are proceeding for the purchase of the property soon to be opened as the corps premises.

The Salvation Army, together with the International Grenfell Association, is taking an active interest in the development of hospital and welfare facilities in Labrador City and Happy Valley, and prospects are bright for The Salvation Army in Labrador, to which pioneering enterprise Lt.-Commissioner Ernest Fewster, the former provincial commander for Newfoundland, now in Rhodesia, gave much encouragement.

LEADER HERE THIS MONTH



GENERAL WILFRED KITCHING, the Army's international leader, who will be leading Canada's first ever Corps Cadet Congress over the Labour Day weekend. The General, who retires later this year, will be given a territorial farewell salute at the Massey Hall on Monday, September 2nd.

TO STAND ALONE

IT is human to stand with the crowd. It is divine to stand alone. It is manlike to follow the people, to drift with the tide. It is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure. It is divine to sacrifice both on the altar of truth and duty.

Noah built and voyaged alone. His neighbours laughed at his strangeness and perished in style. Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion and fed the flames. Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.



SUMMER WORSHIPPERS

THE AUDITORIUM at the Jackson's Point divisional camp, which has witnessed some stirring meetings, and where many consecrations have taken place. The congregation is seen dispersing after one of the meetings.



"FAITH AND WORKS SHOULD TRAVEL SIDE BY SIDE . . ."

—William Booth, Founder of The Salvation Army



THE ARMY'S PLACE will always be among the people, whether they be young or old, and in whatever circumstances. 1. Veteran residents of the Army's Sunset Lodge, Winnipeg, Man., enjoy each other's company. 2. The Children's Village, London, Ont., gives a child a home environment to enjoy. Here, a "family" sits on the verandah of one of the cottages. 3. Men are welcomed to an emergency hostel at New Westminster, B.C. Situated in every large city, the Army's hostels give shelter for thousands each year. 4. Converts of the Army's Harbour Light work among alcoholics march to a meeting in Toronto. 5. A Correctional Services officer interviews an inmate at one of the many penal institutions where the Army is given glad entrance. 6. A scene in the operating room at the Army's Grace Hospital, St. John's, Nfld. There are thirteen Army hospitals across Canada. 7. A member of the league of mercy talks to children in a hospital ward. The league, which is operated on the corps level, undertakes to visit shut-ins, institutions and hospitals.